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SELECT ESSAY.

From the London Investigator, for April, 1823. WANGELICAL CHRISTIANITY CONTRAST-ED WITH RATIONAL CHRISTIANITY.

If the two systems, denominated Evangelical and Rational Christianity, were fairly brought to the test of experiment, as to their comparative effiacy in converting profligates to a holy life, and s to the belief of Revelation ; if the criterion, by their fruits ye shall know them," were applied hem in this particular, we presume that the mest abettors of the anti-evangelical scheme rould be compelled to yield the palm, and admit that where they can boast their units, the system they oppose can boast its thousands. Nor can it patter of surprise that this should be the case, uch as carefully and impartially investigate motives which the systems respectively furch for the accomplishment of this purpose. The ject is important, and worthy of the most serisideration; for if it shall appear that the system which those who assume to themselves the tle of rational Christians, are so anxious to propagate, has in it little or nothing calculated to ut men out of love either with their vices or their cepticism, we conceive that they must resign all ight to the epithet rational, if they contend for it noment longer-for that which affords encouent to sin and infidelity, cannot be of God. the conversion of a profligate to a holy life,

he views entertained respecting sin must have important influence. The system denominatd Evangelical, represents sin, all sin, as odious nd abominable in the sight of God, and polluting and ruinous to man-opposed to the nature of which is infinitely holy-to his law, which infinitely good -to his government, which is insitely just. For all sin, though immediately mmitted against a fellow mortal, and in violaon of human laws, is a blow immediately aimed the authority of the supreme governor. Hence David said, referring to his conduct in the case of iah and Bathsheba, Against thee, thee only, we I singled, and done this evil in thy sight. Eyother consideration was absorbed by the deep viction of the daring attack, of which in this ance he had been guilty, against the governent of God. Thus Job exclaimed, I have sinned, and what shall I do unto thee, O thou preserver of ; and the prodigal in the parable, is representd as saying to his father, I have sinned against

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and in thy sight. Now when once a man is brought to regard sin such alight as this, it is easy to perceive that he mished with the most powerful motives to aon it. He discovers that he is degraded by that he has lost the moral image of the Deity which he was created, and the possession of hich was the chief glory of his nature: that in tion as sin is forsaken and holiness is cultid by him, he is restored to his pristine dignity instated in the likeness and the favor of d. He perceives that sin is the cause of all rders that prevail in society around him, and that if it were allowed an uncontrolled dominthis earth would be converted into a scene of tion and uproar, crime and misery, equalled no conceptions of hell which the most vivid imon has ever formed; but that in proportion en are converted from sin to holiness, these ers are diminished, and that if men were nnially holy, society at large would become unidly amiable, tranquil, and happy. He peres that the very essence of sin is opposition to that, if allowed to do its primost it would ihilate his being-for where the law is disliked, there must needs be a corresponding enmity inst the lawgiver, and it is natural to the carmind, to wish the annihilation or removal of being it abhors. This is the secret spring of m-and to atheism, as its ultimate result, all sin has a necessary tendency. Hence arises class of motives with which those views of dim truth, termed Evangelical, furnish reprobates turn from their evil ways. The question is not present, whether these views of the exceeding ess of sin are correct, but whether they are ore adapted to convert such characters from eir sinful courses, than those which are given

the opposite system, commonly called rational Arishanily, or any other system, by whatever me it may be known. Go tell the drunkard out recovered from last night's debauch-tell the alist, as he revels in impurity and viceell the sabbath-breaker, as he tramples on the orances of the sanctuary, and gives himself to ation and to pleasure on that holy day—that an by no means such an evil thing as some have ented it to be-that it is nothing more than human frailty-that it arises from the constia of our nature—and that, as we did not make melves, we cannot be accountable for those inclias and passions we have brought with us inthe world. Tell him that there is no other evil in, than the harm it does the sinner; and that iod never punishes sin in the way of vindictive sice, but only to do the sinner good, and make ultimately happy. Tell the profligate thisach these doctrines to the gay and thoughtless dine-and let any man of common sense dge, whether they will furnish motives sufficientwerful to induce him to reform—nay, whepowerful to induce him to reform—pay, er these are not considerations more adapted to only him in his vicious practices, and silence y remonstrances with which his conscience occasionally trouble him. And yet these are views of sin entertained and expressed by who reject the doctrines commonly called gelical, as false and absurd, and monopolize spithet rational, in connection with Christiano themselves.

ain, the views which are given of the Divine by the system denominated Evangelical, ery way adapted to produce the effect in It represents the Divine Law as infiby just and good, supremely right and excelto that every violation of it, every failure in nce to it, justly exposes the sinner to the of God, and the infliction of the penalty which he has armed it, namely, eternal Now, there is every thing in such repreons as these, calculated to fill the awakenner with apprehension and dismay in the of his own character as a transgressor of that and urge him to fly from the ruin to which he posed. On the other hand, take those repations of the divine law which the opposite gives-tell him that the law is too severe, at God will not, cannot punish every instance bedience and of failure—that he would be and merciless, and tyrannical, if he didou could not love him if it were the case, but he were so severe, it would be better if the of government were in more lenient hands; that are you doing—but instilling principles he mind which utterly preclude the possibilirepentance, so far as they may be supposed ate. For let an individual suppose these les, for a moment, to operate in his own under their influence he would naturally thus: if it would be cruel and unduly sein God to punish me for violating his law, it be because the law is too strict, and requires

more than it ought to do; and if so, it is unjust, | and therefore the sin does not lie with me for failing in obedience, but with the lawgiver in fixing the standard of morality higher than he should have done, and requiring of men more than he had a right to expect at their hands. How then can I repent of having violated such a law as this? as the idea of repentance implies, in the vefirst instance, a conviction and a confession of the rectitude of the law which the sinner has dis-

There are, it is well known, about 160 crimes to which the laws of this land annex the penalty of death, but of those unhappy beings who receive the sentence of death from the lips of the udge, not one tenth actually undergoes it. And why? Secause the penalty is in many of these cases so unduly severe, that in the judgment of all men, it would be cruel to inflict it; and if it were inflicted,-if, for instance, for one of those minor offences, against which the law denounces the penalty of death, which is never executed, some individual were made to pay the forfeit of his life, his mind would naturally rise against the undue severity of the law by which he suffered, and he would regard himself as the hapless victim to a code, so sanguinary, that it is the disgrace of a country en-lightened and benevolent as ours! but are we to place the supreme Judge in the predicament in which an earthly magistrate is often placed, and compel him tacitly to acknowledge the undue severity of the punishment annexed to disobedience, by its remission; or if he does not remit the punishment, are we to say, with Mr. Belsham, Dr. Priestley and some others, that he is a merciless tyrant,-a gloomy and capricious tyrant,-a being whom we neither can nor ought to love? We appeal then to reason ;-irrational as we are, visionary and enthusiastic as our system is, for once will listen to the admonitions of those who are sagacious enough to discover, and kind enough to pity our folly, -- and will appeal to reason; and ask any rational being, which, in his estimation, is most adapted to reclaim the disobedient from the paths of sin,-that system which represents the Divine law as so just and right, that every transgression is worthy of the punishment annexed; or that which represents it as so unduly strict, that it is impossible for God to enforce the penalty with which he has guarded it, without shewing himself a monster of cruelty!

In close alliance with those views of the Divine Law, are the notions concerning the duration of future punishment which the two systems in question embrace; that which is called Eyangelical represents it as eternal, and it does so, because the abettors of this system conceive that it is so represented in the Scripture. Whether in this conception they are right or wrong, it does not fall within our present province to inquire. We have to do in this instance, not with the truth of the doctrine, but with its influence, whether true or false. Suffice it to say, however, that the strongest words which the original languages of the holy Scriptures could furnish, are employed to express the duration of future punishment, and that they are employed in such a connection, as seems to render it impossible that any thing short of an endless duration could have been intended. For it is obvious, that this awful idea is pregnant with every thing that can be supposed capable of operating on a mind awakened to feel its tremendous import, and of urging the sinner to an immediate application to the mercy so fully provided, and so freely offered in the Gospel. Under the impression that his character will be unalterably fixed, and his doom eternally sealed at death, and aware that death may be nigh, even at the door, he perceives that there is no time for delay-and while on the one hand, the voice of invitation cries, Behold now is the accepted time, behold now is the day of salvation-on the other he is impelled by the solemn admonition, There is no work, nor device, nor wisdom in the grave : He that is unholy, let him be unholy still: he that is filthy, let him be filthy still-and the declaration of Abraham to the unhappy Dives rings in his ears, And beside all this, between us and you there is a great gulf fixed ; so that they which would pass from thence to you cannot; neither can they pass to us who would come from thence. This is the representation of of the Evangelical system; but what say rational and enlightened Divines upon the subject? " No Necessarian," says Dr. Priestley, " supposes that any of the human race will suffer eternally, but only for a time, and that for their good. since God has created us for happiness, what misery can we fear? If we be really intended for ultimate unlimited happiness, it is no matter to a truly resigned person, when, or where, or how." Amen! says the profligate, that is the doctrine that I love! What misery can I fear? why none at all. God will be too kind and compassionate to punish. He knows the frailty and weakness of my nature, if I repent at last no doubt he will forgive. And if I should go rather too far, so that for decency's sake he cannot take me to heaven all at once, why, a little wholesome chastisement will do me no harm. And thus extremes meet and the hell of the enlightened Dr. Priestley, and the purgatory of the deluded papist, come to much the same thing; with this advantage indeed, on the side of Dr. Priestley's scheme, that those who endure the pains of hell in his case, obtain deliverance gratis; while the Catholics, or their surviving friends, are obliged to pay for them. But in plain sober sense, -are such views of the nature and duration of future punishment calculated to convert profligates to a holy life? Is it not rather natural that they should use them for quite s different purpose-that they should, when strongly urged by their lusts and appetites to continue in sin, argue thus :- Well, if the worst should happen, the punishment will only be temporary :-God is merciful-we shall have an eternity of happiness after all—and however long may be the duration of punishment, though it were ages, it

will be but a point in comparison of eternity. -Then would the debauchee Untrembling mouth the heavens; then might the

Reel o'er his full bowl, and when 'tis drain'd, Fill up another to the brim, and laugh At the poor bug-bear death ;---

We may now proceed to an appeal to fact, for the subject is happily capable of this; it is one to which we may apply the criterion, by their fruits ye shall know them-do men gather grapes of thorns, or figs of thistles? Have the same fruits which have been produced in such abundance by the plain and faithful preaching of those doc trines called Evangelical, appeared in the labors of those who have been careful to conceal them? Let the impartial history of eighteen hundred years declare.

When these doctrines were first preached, the most astonishing effects ensued. The impressions produced were deep and overwhelming; the convictions of sin were pungent and agonizing; the grief they awakened in men's minds was intense and profound. They were pricked to the heart-they could not in silence endure the anguish—they gave vent to their feelings in expressions such as these. Men and brethren what must

we do? Wh at must we do to be saved? Is there any thing like this under that kind of preaching from which these great doctrines are excluded? Alas! such a stir as this amongst the bare benches and the empty pews of the temples devoted to rational Christianity in the present day would

"Sound like voices from the dead," and excite as much astonishment as the hum and bustle of active life, suddenly rising up amid the coldness and the silence of a sepulchre. It is a fact, that people for the most part forsake the place from which these doctrines, the glory of the gospel, are excluded; and there can be little prospect of quickening dry bones to spiritual life, where there are scarcely any bones at all, on which to prophesy. Something captivating in the oratory of the preacher, or daring in the doctrines which he preaches, may occasion a certain kind of popularity; and he who professes to have a talisman by which to annihilate the devil, and a key by which to let the wicked out of hell, will be sure to gather a multitude of a certain description around him : but it cannot be denied, that in ordinary cases, the preaching which has consisted of nothing more than meagre morality and dry criticism, has excited little interest, and produced no impression; while that preaching which has emhodied the great doctrine of human depravity, the atonement, the influences of the Holy Spirit, the necessity of regeneration, though conducted with inferior talent, has gathered and retained large congregations, and proved the power of God to the conversion of multitudes. What is the cause of this difference, it becomes those who are most concerned deeply to consider. We are far from wishing to force our conviction on this, or any subject, upon others; but we may be allowed frankly to own it on this occasion; it is this, that God has determined to bless his own truth whenever faithfully delivered, while he withholds his influence from every thing beside.

The opponents of the Evangelical system account for the wonderful success of the gospel in the first age of christianity, by its novelty. But this is not true; for the first preachers of the gospel preached no other doctrines than what Christ had preached before them, except indeed the fact, that he was risen from the dead, an event which he himself foretold; and the apostle Paul, in his most eloquent and powerful appeal before Agrippa, declared that he said none other things than those which the prophets and Moses did say should come ; that Christ should suffer, and that he should be the first to rise from the dead, and should show light unto the people and to the Gentiles. But admit, for the sake of argument, that the effects produced by the first preaching of the gospel were the result of nothing in the doctrines themselves. but their novelty-how is it that similar effects have been produced in every age; have been produced by the preaching of the same doctrine in modern times, centuries after they ceased to be novel, and in this country where they have been known so long, and preached in all their purity, in the most undisguised and unequivocal manner since the era of the Reforma ion at least? What doctrines have the Method ts preached for the last fifty or sixty years in the country? It cannot be denied, that the great principles on which they have insisted, are human appravity, the atonement of Christ, regeneration, and the influences of the holy Spirit. On these fundamental doctrines they constantly insist, and that too with a fervor which rational Christians regard as rank enthusiasm. But what efforts have been produced by their preaching, Dr. Priestley shall himself desays) civilized and chris tianized a great part of the uncivilized and unchristianized part of this country." This was the acknowledgment of Dr. Priestley in favour of the Methodists; but has that style of preaching which the Doctor adopted, that kind of preaching which is the frigid zone of Christianity, if it be Christianity at all; that kind of preaching, from which almost every thing which distinguishes the preaching of the Methodists is excluded, accomplished any thing like this? Would a great part of the once civilized & unchristianized part of the land have been civilized and christianized, if none but preachers of his cast had been sent to do the work? Most assuredly if the Evangelical system be false. and the opposite system be true, the preaching of the truth ought to accomplish more good than the preaching of error. The friends of the anti-evangelical scheme are very fond of the adage, Great is truth and it will prevail; but here the principle is reversed, for according to the frank admission of one of their own leaders, error has prevailed most astonishingly yea, even to the civilization & christianizing of a great part of the uncivilized and unchristianized part of this country. Is not this a most extraordinary phenomenon in the moral world? Is there then a God that ruleth in the earth? Are truth and error alike indifferent to him: and does he rather prefer to patronize the latter than the former? Irrational, enthusiastic. and silly as we are, our reason, such as it is, revolts at insinuations against the Deity like these! Yet if the doctrines termed Evangelical be false, such is the case; and all the reasonings of rational Christians cannot help them out of the di-

But it was the novelty of the preaching in the case of the Methodists, as well as in that of the Apostles, that accomplished such wonders, the ignorance of the people giving what the preaches said to them the force of novelty. " Now, if novel ty does produce such wonders, one should think,' says Mr. Fuller, in his admirable book entitled The Calvinistic and Socinian systems compared, " it were desirable every century or two to have new dispensation of religion."

But the fact is, that in many, we may almos say in most places, the doctrines opposed to Evan-gelical religion, if they were fully preached, it they were distinctly and unequivocally stated, would have as much the force of novelty, as the preaching of the Methodists could possibly have had, when they first began their labors. Only let a man give out, that he will prove that the devi is nothing but an eastern metaphor, that hell is only a Chaldean fable, the Holy Spirit an attribute of Deity, and that the Christian world are idolaters for honoring Jesus Christ even as they honour the Father, and he is sure to gather a crowd around him, and this proves so far the power of novelty; but whether this kind of preaching will make them holy, humble, and devout, is another question; and whether it would civilize and christianize the rude and abandoned part of the population, amid collieries, factories, and mines, point on which we will leave our readers to form their own opinion.

With regard to the adaptation of the two sys tems to convert infidels to Christianity, we have also the advantage of fact. Perhaps there never was a place throughout the whole of Christendom in which the doctrines termed Evangelical, have been more completely exploded than in Geneva That also was the great seat of deism, and the residence of that monster of perverted genius, Vol-taire. Now, what was the result? Rational Christianity, as it is termed, had possession of the churches, and the pastors lived on friendly terms with the infidels around them. Did the rational

Christianity? Could they have had a fairer op-portunity? Could they have desired a fairer field? If it is only necessary to strip Christianity of those absurd and ridiculous dogmas with which the Evangelical party have deformed it, to win the enlightened deist to its faith, here it was so stripped, and here were deists enough to be converted by it. But what was the fact? "It is impossible," says Voltaire, " that in Calvin's own town, with a population of 24,000 thinking people, there should not be still a few Calvinists; but they are extremely few, and well abused. All honest folks are deists." In the article Genera, in the French Encyclopædia, written by D'Alembert, the author says, "It is not surprising that the progress of infidelity should be less deprecated atGeneva than elsewhere, since their religion is reduced almost to the adoration of one only God; respect for Jesus Christ and the Scriptures being the only things which distinguish the Christianity of Geneva from pure deism." Thus we see things were proceeding not from deism to rational Christianity, but from rational Christianity to deisin .-" the pretty business of the Socinians at Geneva," as Voltaire called it, "advances;" and at length he writes, "Geneva has made great progress, and there are more philosophers or deists than Socinians." Lo, here is the result of a fair competition, between what is called rational Christianity and deism; the pastors are confounded, and the infidels triumph. The fact is, that if you take away from Christianity the divinity and atchement of Christ, the personality, deity, and influences of the Holy Spirit, the depravity of human nature, regeneration and sanctification, the eternity of future rewards and punishments, there is so little left to distinguish it from deism, that the infidel does not think it worth his while to give himself much trouble about such a trifle. For in order to get rid of these offensive doctrines, so much of the New Testament is blotted out. and a language, indicating so much doubt and indifference is employed with regard to what remains, that a suspicion is at once created in his mind as to the confidence of these rational Christians in the inspiration of the books they invite him to receive; and therefore seeing the points of difference are so few, and comparatively trifling, it is better to shake hands as brethren, and say nothing about them; for, as Dr. Priestley observed concerning Mr. Jefferson, if he is an unbeliever, he cannot be far from us; and according to Mr. Belsham, "the Theophilanthropists, a species of deists in France, comprehend in their principles, the essence of the Christian religion."

SELECT REVIEWS.

From the London Investigator. The Privileges and Obligations of Christian Parents and their Children, adduced from a View

of the Abrahamic Covenant. By John Bruce. We owe an apology to the worthy author of this little treatise, for so long delaying to notice it. But we can assure him, that it has not arisen, as in some cases, from a reluctance to censure, for we have read the book with very great satisfaction, and can most cordially recommend it to the serious perusal of those for whom it is more especially designed. The substance of it was originally delivered from the pulpit, before the Hampshire Association of Independent Churches, and having met with the approbation of the ministers and representatives of those churches, to extend his original discourse to its present limits, and publish it in the form of a treatise. In this form we have no doubt that it will meet with general acceptance, and we hope by the blessing of God, prove eminently useful. The topics it embraces are the following :- 1. The nature of the Abrahamic covenant. 2. Extent of the Covenant made with Abraham. 3. The Conditions of the Abrahamic Covenant. 4. The manner in which the Covenant made with Abraham was confirmed. 5. The means of bringing children into the bond of the Covenant. 6. The duty of youth in relation to the Covenant. 7. The perpetuity of the Covenant. The whole is followed y some important practical reflections.

The observations of Mr. Bruce on these several points are, we think, in general judicious and important ; -- the composition is correct and easy, while the spirit that breathes through the whole is truly pastoral and affectionate.

We have only room for one extract, as a specimen of the author's manner. In the sentiments it expresses we fully concur, and we earnestly recommend it to the serious consideration of those whom it more especially concerns.

"We have only to observe the general conduct of Jehovah in the operations of his grace, to perceive the connection, in many cases at least, between early religious advantages, and the conver-sion of the immortal soul. How many families, like that of the holy and amiable PHILIP HENRY, have presented the lovely scene of 'a church in house.' Religion, taught with unwearied diligence, and recommended by a commanding consistent example, like the little leaven which a woman took and hid in three measures of meal, has fermented and diffused, until the whole has been leavened. It is an undeniable fact, that for several centuries, vital Christianity in this country principally existed among the children of believ ing parents. The churches of the faithful were chiefly composed of those who had been brought up ' in the nurture and admonition of the Lord : while their pulpits were occupied by the sons of godly and able ministers. The astonishing revivals of religion in Scotland, America, and elsewhere, have usually commenced with the youth of pious ancestors. Education, if I may be allowed the expression, lays materials at the door of the beart, so that when the spirit enters, he has only to apply them in the work of conversion and sanctification. Nor are any so useful or so ornamental to the great cause of Christianity, as the descendants of religious parents. Their accurate and extensive knowledge of divine truth, secures the deference and respect of their brethren, while their amiable temper and consistent practice give a preponderating influence.
"I am aware that it has been objected to this

view of the subject, that the promise has been contradicted by plain and indisputable facts. It has been said that many children of pious ps rents, and even of Christian ministers, exhibit no proof of a virtuous and holy character. The history of many professing families, certainly furnishes ground for this objection; but I am disposed to think that, with some few exceptions, the failure of parents in the religious education of their chil-dren, is to be attributed either to their own inconsistency of conduct, or to a criminal negligence in the employment of the means which the sacred oracles prescribe. They are either so much engag ed in business or of so easy and careless a dispos tion, as to perform their family duties very im fectly, or they are injudicious in the plans they pursue, and produce disgust, where they ought to inspire delight; or they are unhappy in the gov-ernment of their children, either unduly lenient,

Christians succeed in converting the infidels by or easily transported with rage, or unnecessarily austere and gloomy; or it may be that one of the parents is irreligious, and counteracts the good effects which might otherwise result from the labors of the other; or both the parents throw discredit on their own acknowledged principles, by an inconsistent life and character. O let Christian parents seriously reflect on the manner in which they are discharging their relative duties, and anticipate the tremendous consequences which may result to their offspring, by their negligence or mistake. Especially let Christian ministers, of social habits and popular talents, dread the day when they may have to lament, 'They made me keeper of the Vineyards, but mine own vineyard have I not kept."

> From the London Evang. Mag. April, 1823. An Essay on Faith. By Thomas Erskine, Esq. 12 mo. 3s. 6d. Ogle & Co.

> It is with no ordinary feelings of satisfaction and delight that we introduce this Essay to the attention of our readers. We deem it even more valuable than the author's former publication "On the Internal Evidence for the Truth of Revealed Religion." We are much indebted to him for exhibiting, with so much clearness and fulness of Scriptural statement, a subject which many good and many able men have involved in more or less obscurity. We think Mr. Erskine has successfully guarded against the two dangers to which writers on the subject of Faith are exposed-a danger, on the one hand, of aiming at too great simplicity, and, on the other, of indulging in too great complexity of definition and distinction. We rejoice also, that, is conducting the discussion of his subject, he has united energy of intellectual effort with an ardor of holy feeling; ever alive to a sense of the transcendent importance of the subject, and deeply solicitous that his readers may be partakers of all the blessings of salvation by faith.

> The arrangement proposed by the author in the commencement of the essay is thus announced .-In the observations which I am now to make, I shall point out the sources of some of the errors which have prevailed on this subject :- I shall explain what appears to me to be the correct view of Christian faith in its exercise and object,-and I shall attempt to describe some of its counter-

> In the early part of the Essay, Mr. Erskine justly remarks, that by numerous and perplexing distinctions respecting different kinds of faith, many theological writers have drawn away the attention of their readers from the thing to be believed, and engaged it in a fruitless examination of the mental operation of believing; so that we see and hear of more anxiety amongst religious people, about their faith being of the right kind, than about their believing the right things. Of course this has a tendency to send them not to the study of the Bible, but to the investigation of the laws of their own minds. They leave that truth which God has revealed and blessed as the medicine of our natures, and bewilder themselves in a metaphysical labyrinth."

As a concise sketch of the outlines of the Essay, and a specimen of its style, we extract the follow-

ing paragraph at the conclusion.
"My object in this Essay has not been to repre-

sent faith as a difficult or perplexed operation, but to withdraw the attention from the act of believing, and to fix it on the object of belief, by showing that we cannot believe any moral fact, without entering into its spirit and meaning and importance : that we cannot believe in our own danger without apprehension, or in our own deliverance without joy; & that we cannot believe in generous compassion, or self-sacrificing benevolence, without having on our minds at the time impressions corresponding to these affections. Even had there been no mention of faith made through the whole Bible, it is yet evident to common sense, that its communications could be profitable to none, but to those who believed them; and it is no less evident that, unless these communications are understood, they cannot be believed in their true meaning. Our business then, is to understand the meaning of those communications which God has been pleased to make to us in his word, and to receive them as substantial realities, altogether independent of our admission or rejection. We must prosecute our inquiries on this subject, not as critics, or judges, or scholars, but as sinners .-It is not an interesting exercise for our faculties, but a pardon for our sins, and a cyre for our spiritual diseases that we must seek after. If we seek we shall find, and we shall find them in Jesus Christ,"

From the London Evang, Mag.

INFLUENCE OF RELIGIOUS INSTRUCTION ON THE CONDUCT OF NEGRO SLAVES.

At a missionary meeting held October last in Wales, Mr. Davies, a missionary who has been many years at Demerara, and is now on a visit to England for the recovery of his health, related the following anecdote, which strongly proves the beneficial effects of the gospel on the minds of the

He stated, that in a part of the West Indies, when the missionaries first visited it, the anxiety of the negroes on some of the plantations, to hear them preach, was manifested in such a way as not only to give the managers just cause of displeasure, but even to excite in them some degree of alarm as to the consequences; one of the sionaries being sent for, immediately proceeded to the spot, where he found the negroes assembled in a large building called the Lesier, for the purpose of hearing the Missionary preach. A carpenter's bench was his pulpit, and the poor ne-groes were all attention. He took out his pocket Bible, and begun to read and speak to them of Jesus Christ, and of his love in coming to die for sinners-even for poor black men and women such as they were. He had not proceeded far with his discourse, before he perceived them to hang down their heads, when they began to sob, one after another, until there was a general weeping among them. This effect being produced, he proceeded to read from his Bible, the duty of slaves to their masters; and then informed them, that by acting contrary to their duty in this respect, they had greatly offended that Saviour who died for them. For this he therefore hoped they were truthem. For this he therefore hoped they were truly sorry, and would do so no more. Upon this, they cried out, almost with one voice, "Yes, Massa, we sorry, Massa; we very sorry!"—"Then," said the missionary, "since you have used your manager so ill, the least thing you can do, is to ask his pardon." He had no sooner made this propesal, than they all fell down on their faces, catesting forgiveness; and as many as could entreating forgiveness; and as many as could come near the manager, began to kiss his feet. In consequence of their submission, they were not only pardoned for the cutrage just committed, but their wishes in reference to a missionary, fully complied with. Thus was an effectual door opened for the preaching of the gospel on this estate, where a chapel has since been erected for the

Domestic Religious Intelligence.

From the New-Haven Religious Intelligencer.

BEVIVAL OF RELIGION IN SOMERS, CONN. Mr. EDITOR,-I propose to record in your paper, some of the particulars of a glorious work of grace with which the Great Head of the Church was pleased to favour this people, during the last season. For several years a portion of this church have appeared most earnestly to desire the outpouring of the Spirit. Other appearances have in some instances excited the most confident expectations that the redemption of the churchdrew nigh. But these expectations have not been realized; at least to their full extent. But although we have not for more than twelve years witnessed a copious rain, we have still experienced refreshing dews, and even the gentle shower. The summer of 1820 opened with the most encouraging prospects, especially in one part of the town; meetings were full and interesting, and some impressions were made both upon christians and sinners. These prospects however, were succeeded not as was anticipated from the solemnity which prevailed, and from the preparation which the Holy Spirit appeared to be making upon the hearts of Christians in different sections of the society; still they were followed by the gentle effusions of divine influence, even down to nearly the close of the year. And if we may speak of the operations of the Spirit in one of our schools, it will not be improper to observe, that He protracted His gracious visit to the end of the following winter. Of the fruit of this season of mercy, nearly thirty have since been gathered into the church. In this number are included nine or ten mostly between the ages of nine and fifteen, who were themselves of the school to which I have referred. Having observed their christian deportment for more than a year from the date of their hopes, it became obviously a duty to gratify their ardent desires, and they were received into the family of God's visible people. Near the close of the autumn of 1821, our hopes were again excited that God was commencing among us a work of grace. About the middle of November, a dear brother in the ministry who has now closed his labors on earth and gone as we trust to receive the reward of the righteous; agreeably to an arrangement of our Consociation. came to spend a week or ten days among us, in preaching "publicly, and from house to While he continued with us, his time and that of the pastor were constantly occupied in religious visits; and in the evening a searching and solemn sermon, was usually addressed to a numerous and attentive assembly, by the visiting brother. The effects of these labours were most happy. The minds of numbers became solemn, and during the winter several expressed hopes that they had passed from death unto life. Some of these together with several whose hopes were of longer standing, making eight in the whole, came forward on the first Sabbath in May, and made a public profession of their attachment to Christ. At this time however, it was not strongly anticipated that the dawn of a brighter day was at hand. But the Lord, in his unspeakable kindness, was preparing the way for the precious work of grace which he was about to accomplish. During my absence for a few weeks, on account of the precarious state of my health, the Rev. Mr. Nettleton came to supply my pulpit, in hopes by abstaining from severer labours for a season, to regain his strength which had been impaired by sickness. It was not until near the close of May, that Mr. N. attempted any active labours except the preaching of two sermons on the Sabbath. One or two lectures during the week were at that time added to the usual exercises. On my return, which was on the sixth of June, I found that an unusual seriousness pervaded the congregation. Several were under solemn impressions, and two were already beginning to rejoice in hope. The next evening an intimation that a few individuals were proposing to call at my house for religious conversation and instruction, brought together between 40 and 50 persons, some of whom were tremblingly awake to their deplorable state asr uined sinners & began solicitous ly to inquire, "What shall we do to be saved?" On the succeeding sabbath it became apparent that the Lord was in the midst of us, and we ventured to announce to the congregation our hopes, and to invite all to share in the work, On Monday evening. June 10th, about one hundred were present at a meeting of anxious inquiry. From this time, hundreds crowded the places of meeting, and not unfrequently where the appointments were made, at rooms which would hold three or four hundred, nearly half that number were obliged to stand around the windows and doors. Instances of serious impressions rapidly increased. Every day brought us the intelligence of new cases of conviction and of hopeful conversion. In most of the subjects of seriousness where their convictions were deep and scriptural, they were speedily succeeded by apparent repentance and sub-mission to God. So powerful and rapid was the work at its commencement, that it was found at the close of a fortnight, that no less than forty were hoping in the mercy of God. At this period of the revival, about 160 were the usual number that attended a weekly meeting for serious inquiry. And at a still later period, including those who were beginning to indulge hopes, about 180 have attended those meetings. These seasons which were spent in serious conversation and prayer, were found by the blessing of God to be evidently useful in deepening the impressions of the thoughtful, and in fastening conviction upon the consciences of such as had scarcely begun to realize that they were sinners. It was no uncommon thing to hear one speaking of an anxious meeting as the time when he first came to the resolution immediately to attend to the interests of his soul in earnest; and another dating his deliverance from the bondage of sin at this season Every means of grace was evidently owned and blessed during the whole course of the revival. Truths and exhortations which hundreds of times had been addressed to sinners without any apparent effect, now reached the heart. Christians at this time were more awake than at any former period. From many hearts we trust, unceasing agonizing prayer, ascended up to the great source spiritual influences; and so impressed were Christians with the importance of the season, especially to perishing sinners, and with the necessity of relying upon the aids of the Spirit for its continuance, that some "continued all night in prayer to God." Nor were their cries in vain. The dews of Divine grace continued to descend. The revival spread into different parts of the society, and began deeply to interest the feelings of a great proportion of the community. Persons of every age and every class in society took the And now was enjoyed a season of mercy for weeks and months, such as this church and s ciety had perhaps never before experienced. Almost every day brought the animating intelligence that some souls were beginning to rejoice in hope. For three months the work continued with little or no abatement. During the fourth and fifth months it evidently advanced, the with less power; and even down to almost the first of December, some few were added to the number of the subjects. About one hundred and fifty have been induced to hope that during this season of refreshment, they have passed from death unto life. These are of almost every age from about sixty down to ten or twelve, and of almost every shade of character, from the abandoned and profane to the most moral. Altho' God has evidently had respect to his covenant, and noticed with saving mercy the children of believing parents, yet in his righteous sovereignty, he has done what he would with his own, and

ings to a larger propertion than is usually to be observed, of those that were not immediately connected with religious families. One hundred and nine have been received into this church of which number forty-four have received the ordinance of baptism. In addition to these, two stand propounded for admission, and it is believed that a considerable number may yet be added to the church.

There are several things connected with this reat work of grace, which it is necessary to consider before the extent of the blessings which for the honour of Christ we are called to acknowl-

edge, can be justly appreciated. It is worthy of notice that this work has prevailed in the busiest season of the year, especially with the farming portion of the community. The hearts of men at this season are peculiarly drawn towards the world. The cares of life engross the attention, and too often leave even among Christians, but little room for Christ in their hearts. But this was the time when the Spirit of God de scended in the most copious measure upon our heritage. This was the time when God undertook to draw the hearts of sinners to himself. Such was the effect produced by this work, that when the hands of all were engaged in gathering in the fruits of the earth, there was an evident call for an increase of the number of meetings. So that during the whole season of harvest, every afternoon or evening of the week with one exception, was occupied with a religious meeting. Nor did the attendance on these meetings give us an intimation that the people regretted their appointment. All of them were full and solemn. withstanding the meetings were numerous, yet the weather was so favorable, that it is believed no serious or candid man entertains the suspicion that the fruits of the earth were not gathered in as good season, and in as fine order, as in former years. It was sometimes remarked by our laboring people, that we were favored with two har-vests. Diligence in business prepared the way that those who were disposed might be fervent in spirit serving the Lord. It may be remarked that no death occurred in the society, and so little sickness that no request for prayers was brought up to the house of the Lord.

During this revival the declaration of the Sa-viour "He that is not with me is against me," received a striking illustration. Of open opposition there was indeed very little. With the exception of a few individuals who were "exceedingly mad" against the people and cause of God, most persons appeared to wish to be considered as friends to the work. But in many it was apparent feelings of enmity were only stifled, and in spite of all prudential considerations, the regard to character and perhaps the conviction that God was here, which exerted an important influence, there were some, even among a class of men who, in times of general stupidity, pay at least a decent regard to serious things, that could not refrain from expressing their fears "whereunto this would In the clear sunshine of a revival, the unenlightened mind would show that it "loved darkness rather than light."

As to the features of the work, the exercises of the awakened, the feelings of the young convert, the truths which were blessed, there has been nothing to distinguish it from other revivals in which God has shaken a whole people. It would be interesting were it on every account desirable to lay before the public the particulars of some o the most impressive scenes which were witnessed among us. They can never pass from my memory or the recollection of them cease to awaken the deepest interest, while the memory performs its office, or a heart remains to feel. To those more immediately concerned, they were scenes on which their eternal destinies were suspended. Happy for all who were interested in them, if they do no rise up as swift witnesses against them at the last

We lament that we have now to record that the revival is past. With Christians and sinners it is not as it was in months that are gone. But we have still cause for everlasting gratitude, that its precious fruits remain, and that there are, as we trust not a few who do still put forth the earnest cry. O Lord, "revive us again that thy people may re-joice in thee." May every friend of the Redeemer most devoutly pray that these cries may be more abundant and earnest; that they may enter into the ears of a prayer-hearing God, and that we may of his grace. WM. L. STRONG.

Somers, June, 1823.

SABBATH SCHOOLS.

From the Sixth Report of the Philadelphia Sun day and Adult School Union.—May 27, 1823. OF SCHOOLS IN OTHER COUNTRIES.

Holland .- The accounts from this kingdom re very pleasing. The king, nobles, and principal citizens, all patronise and support the schools. which assemble for religious instruction on the Sabbath day. Amsterdam, Rotterdam, Hague, Leyden, Capelle, Hillegondsberg, and other place es, were visited in 1822, and a truly delightful representation is given of the devoted attention there paid to the religious instruction of both children and adults.

FRANCE .- In this country there are still great impediments to the extension of Sunday Schools. Some new ones, however, have been formed during the last year, and religious instruction is making progress.

INDIA .- The Rev. Mr. Ward calculates that there are 20,000 heathen children receiving instruction in India. As the sabbath is not in general observed, these schools cannot be called Sunday Schools. Yet they will no doubt prove eminently useful in introducing all the blessed institu-

tions of the gospel in that country.

CEYLON.—The Wesleyan Missionary Society reports on this island 86 schools, 120 teachers, and 5166 scholars. The following is an extract from the last report of this Society. "Nearly all the children join in the responses of the Chingalese Liturgy, and manifest the most becoming attention to the plain discourses which are delivered. The attention of some of them is very striking; the emotions excited by the different turns of the discourse, being very distinctly marked upon their colored countenances. A considerable number of the scholars are truly serious, and of the conversion of several of them, there is every satisfactory proof we could ask. Thus we behold a generation rising up who are from their child-hood trained in religious principles and religious habits, who feel the sacredness of the holy Sabbath, and who learn to bow their knees in secret, before the Father of the spirits of all flesh."

South Seas .- The following is an extract from a letter written by Mr. Charles Barff, formerly a Sunday School teacher in London, to the Sunday School Union Society in that city. The letter was written at Huahine.

"We are happy to inform you that we have in addition to day schools, a Sunday School at Hua-hine. It is confined to children. There are in the school 230 boys, and 120 girls. The reason why the boys are more numerous than the girls, is, the female children were more frequently murdered than the male children, in their horrid custom of infanticide, while the males were saved for the purposes of war. All such horrid custems have long since fallen with their idolatry, we hope never to rise again. The children are instructed by pious native teachers, six females & six males, besides the superintendant."

Well may we exclaim, "What hath the Lord

Well may we exclaim, wrought!" Behold here, an answer to every anti-christian objection to missionary exertions! A Sunday School in Huahine, where lately the Lord's day was not known, and conducted by 13 native teachers.

WEST AFRICA. - The scholars educated by the Church Missionary Society, on the Western Coast

of Africa, amount to more than 4000. There is a Sunday School at Freetown, containing 120 scho-And a Missionary Association has been formed among the boys which contributes to the propagation of the gospel at the rate of £10 (\$44

40 cts.) per annum.
South Africa.—Several Sunday Schools have been formed in the different settlements of South Africa, viz. at Salem, Green Fountain, Somerset-

place, New Bristol, and Salem Hill. NEWFOUNDLAND .- In this island there are seventeen Sunday schools, containing 1080 scholars, under the care of the Wesleyan Missionary Society. The schools are in a prosperous state, and have

been productive of great benefits.

WEST INDIES.—The following is a sketch of the number of children, chiefly Sunday scholars, under the care of the Wesleyan Missionary Society Antique, 3000; Jamaica, 106; Dominica, 193; Montserat, 160; Nevis, 135; St. Kits, 170; St. Eustatius, 200; St. Bartholomew, 30; St. Martin, 50; Tortola, 500; St. Vincent, 300; Grenada, 350; Barbadoes, 400; Bahama 573. Total, 6,187.

In ANTIGUA, the Church Missionary Society have also the care of 1423 children in their Sunday schools; and the United Brethren have two chools, the one at St. John's, and the other at

Gracehill. IRELAND .- It appears by the twelfth annual eport of the Sunday School Society for Ireland,

hat there were in the year 1822, under its direc-

tion 1,558 schools, 173,384 scholars, and 10,370 ratuitous teachers. GREAT BRITAIN. On the island of Great Briain, according to the last accounts, in 1822, there appear to have been 5,637 schools, 50,375 teach-

ers, and 656,642 scholars.

THE IMPORTANCE OF SUNDAY SCHOOLS. The importance of gratuitous instruction, wheher to adults or children, cannot be estimated, ither with respect to its political or religious inluence. We may select men, the most renowned for wisdom, to enact laws: and fill our pulpits with persons of the most eminent talents and piety, yet, if the body of the people remain unintructed in the great leading truths of divine reve lation, no permanent foundation can be laid either for present or future happiness. Facts however, speak louder than theory. Let the following, selected from a multitude of the same kind, testify in behalf of Sunday and Adult Schools. with unfeigned thankfulness to the Father of mercies, (observes a gentleman in Ireland, who has made great exertions to promote the education of the poor,) I would record the following fact, a fact supported by the most accurate calculation. There have above 150,000 children and 7,000 adults entered the schools of the Hibernian Society, since its commencement, and I have never heard of one scholar, who had been educated by us, being arraigned for any crime. In the county gaol of Sligo, (adds the same gentleman) many have been blessed by instruction: my heart has been cheered in visiting these abodes of misery and vice, by seeing a large portion of the prisoners learning to read and write, whilst others were perusing the Scriptures. I shall never forget the remark of a

prisoner, confined on a charge of a capital of-

of this Testament, I had not been here.

"O your honour! if I had been possessed

The following circumstance took place at New Castle, England. "A woman called one Sunday at the Orphan house Sunday School in this town, to get some of the teachers to go and pray with a young man who was dying, but not finding any on the spot, two of the senior teachers offered to go with her. On entering the woman's house, they perceived a young man lying in bed, evidently in the last stage of a consumption. His eyes were closed, and the death like rustling in his throat, indicated a speedy dissolution. One of the teachers asked him how he felt, but he made scarcely any reply. His little brother, who had been sitting crying at the foot of the bed, came round to the side and said to him, 'Here are the teachers from the Sunday School come to see you.' New life seemed to be given to the dying young man at these words : his countenance brightened, and he lifted up his languid eyes to behold the teachers. To his and their surprise, he recognized in them the very persons in whose class he had been some years before in the Sunday school. The scene was now truly delightful .-Tears of joy flowed down the young man's cheeks, mind) that he was happy, that he had no doubt of his acceptance in Christ, upon whom alone he rested his hopes of salvation. On the teachers adverting to past times, when he was at the Sunday School, he replied, 'Ah! those were blessed days. It was in the school I first discovered that I was a sinner, and was led to seek the salvation of my soul through the merits of a crucified Redeemer I shall praise God throughout eternity for the instructions which I received there."

Teachers of Sunday Schools, contemplate the importance of the work which you have in hand. Behold how God is pleased to bless your instruc tion. You may never be permitted, as the two young men above spoken of, to reap the fruit of your labours in this world. Yet, be not on that account discouraged. If you sow in faith, you shall

reap either here or hereafter. The following testimony to the importance of Sunday schools, is given by the Rev. Mr. Meade, Agent of the Young Men's Missionary Society of

Washington, D. C. "I have found that the idea of their being members of a Sunday school, and having a character to support in it will follow them through the week, and make them more careful, industrious, and respectful in all their conduct."

"There is great cause to rejoice," say the managers of the Evangelical Sunday school of Carlisle Penn., " that since the institution of Sabbatt Schools in our place, a complete moral change is visible in the conduct of almost all the rising ge-

"The reports of Sabbath schools," say the directors of the Union Sabbath School Association of the Northern Liberties, " are exhibitions of the spiritual state of the churches or societies to which they are attached. A director of one of the branches, while visiting in the neighbourhood of his school, and enquiring after the welfare of his pupils, had the satisfaction to learn that one of the first scholars that attended his school had made a profession of religion, and having removed to the state of Ohio, was actively engaged as a director of a Sunday school. Another had removed to the state of New-Jersey, and is there engaged as a teacher. In his letter he mentions his intention of making a profession of religion, and dates his first serious impressions to have been made while a pupil in the Sabbath school."

INCREASING SERIOUSNESS IN MARY OF THE SCHOOLS.

Your managers are much pleased in being able to state, that there appears to be an increasing seriousness in many of the schools belonging to this Union. This forms a striking feature in the reports of the past year, and affords an additional evidence that the Lord is pleased to bless the

work in which we are engaged.

From the school attached to the First Reformed Dutch Church, we learn-" Four of the teachers have within the year made a public profession of their faith in Christ; have joined the church; it is believed they received their first impressions in

The managers of the Great Cross Roads Sunday School Society, write, "Since July last, our house has been crowded. The past year has been a joyful one to many around us; and blessed be God, he has not forgotten the church with which we are connected. In our school we have eleven teachers. Two of them were professors of religion last spring. Since that time five more have joined the church."

The managers of the Sabbath School Society of

united themselves to the people of God, during the past year. Some of these date their first seri ous impressions to the instructions and exhorta tions of the Sabbath School. We rejoice in being able thus to add our mite to the testimony in favor of these blessed institutions. But it is impossible at present to estimate their importance; the light of eternity only, will show how much evil is prevented and how much good effected by these means."

The report of the Sabbath School Association of he First Presbyterian Church in the City of Washington, thus concludes :-

"It gives us pleasure to state, that since the ast report, nine of our teachers and three scholars have given evidence of a change of heart. All of them except one have made a public profession of their faith, and are walking worthy of the vocation wherewith they are called. A majority of these are young ladies from fourteen to eigh teen years of age, teachers in school No. 1."

The Society at Lawrence write, "During the past year, four young persons have made a pub-lic profession of religion, who ascribe their pious experience and heavenly hopes, under the blessing of God, to their connexion with Sabbath Schools in this vicinity. Two of them were teachers, and two scholars."

The Society at Hillstown say, " We have rea son to bless the Lord, and to record his goodness for the happy result of the attention which has been paid to the school .- Sixteen of the teachers. and three of the learners, have made a public profession of their faith in Jesus Christ."

AMERICAN EDUCATION SOCIETY

The seventh anniversary meeting of the Essex Auxiliary Education Society was holden at the meeting house of the Rev. David Oliphant, in Beverly, on the 25th ult., and an appropriate and valuable sermon was preached by Rev. Brown Emerson, of Salem, from 1 Cor. i. xxi. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. The sermon was succeeded by the following Report of the Directors, read by Rev. D. T. Kimball, of Ipswich. -The next annual meeting will be holden at Newbury, (Belville,) at the meeting house of Rev. Mr. Miltimore.

REPORT.

On the return of this anniversary we congratulate the friends of the Gospel in view of all that has been done for its promotion the year past. And we would remind all present of their obligations to enter with increased earnestness and zeal into the great and good object of providing means of instruction for the destitute at home and abroad. In imitation of the goodness of God in bestowing the gospel on us; in obedience to the command of the Lord Jesus, " Preach the gospel to every creature;" in conformity to the principle of doing to others as we would have them do to us; and in remembrance of the design, for which our blessed Saviour submitted to the death of the cross; shall we not engage with all our hearts in imparting the gospel to those destitute of it; "till this land and the whole earth shall experience its enlightening and renovating influence. We congratulate the friends of the Education Societies on the increasing strength and influence of the parent institution. We rejoice, that during the year preceding its last anniversary, the name of JAY, the venerable President of the American Bible Society, and others of like respectability, have been added to the list of its benefactors; that the sphere of its operations has been much enlarged; that the number of its beneficiaries and the means of assisting them have been greatly increased; that the knowledge of the Society and of the principles, by which it is governed, has been widely extend ed; and that many plausible objections, grounded, in some instances, on misapprehension, have been fairly met and ably answered. It gives us pleasure to state, that, beside \$17,000, in money. and a bequest of \$2,500, essential aid has been given the year past, and is still offered in board and clothing, in tuition and classical books; as also in classical libraries for the permanent use of indigent students, commenced in not less than eight Academies. It is to be gratefully noted that the parent Society has at present a permanent fund of \$21,800; has received in money, since its organization \$76,000; and afforded as

sistance to three hundred and fifty-four young men The county of Essex has from the beginning taken a laudable interest in the parent institution. Several auxiliary societies were formed before the formation, or before the knowledge of the county Society; such as the Female Auxiliary Education Societies in Salem, Beverly, Marblehead, Newburyport, &c. most of which continue in immediate connexion with the parent Society. This county now contributes to that Society, immediately and through this Auxiliary, about \$3,000 annually. A small proportion passes through the Treasury of this Society. We depend chiefly on Branch Societies, of which the following are all that are known ; viz. :- The Salem Branch Society, (male) Marblehead, do. (female); The second Cent Education Society, Newburyport; Female Education Society, Ipswich, 1st Parish; do. South Parish; do. Essex; do. Rowley, 1st Parish; do. Topsfield ; do. Byefield. Though it has been and is our desire, that Branch Societies may be formed in all towns in the county, and that the contributions of the county for the education object may flow inte the general reservoir in one channel; yet, in whatever channels they flow, we rejoice that the same object is promoted. The sum paid into our Treasury the year past was \$380, 05. The expenditures, viz., for advertising the annual meeting in June, 1822, \$3, 25. Leaving for the parent Society, \$376, 80.

This sum is small, compared with our hopes. But, when we consider the object to which it is devoted, it is worth millions, collected for any merely temporal purposes. This Society has merely temporal purposes. This Society has strong claims on the charities of the benevolent, because it has the salvation of men for its object.
The design of the Education Society, it is well known, is to increase the number of pious, able, and faithful ministers of Christ. The increase of such ministers tends to the salvation of men, and, with the blessing of God, will undoubtedly pro-mote that of many. The preaching of the gospel has hitherto been made one of the principal means has hitherto been made one of the principal means of human salvation. For this purpose it was expressly appointed of God. To this it has been blessed at every period of the Christian church. What produced the great and happy revolutions in the minds of many in the primitive ages of Christianity? What broke the fetters of prejudice and the yoke of superstition; exposed the folly and weakness of the proud systems of human phi-losophy; and translated thousands from the kingdom of Satan into that of God's dear Son, during the three first centuries of the Christian church The preaching of the Gospel. What effected the mighty reformation from Popery, which had long darkened and tyrannized over the minds of men, darkened and tyrannized over the minds of men, at the commencement of the 16th century? The powerful and faithful preaching of the Gospel. What is now a principal mean of restraining sin and promoting that religion, with which salvation is inseparably connected? The preaching of Christ crucified. And this will yet be blessed to produce more extensive effects. It will banish Popish superstition, Mahometan imposture, Jewish infidelity, and Pagan idolatry from the earth; and introduce such a reign of piety, holiness, and happinesss, as has never been seen, since men were

nesss, as has never been seen, since men were first multiplied upon the earth.

The Education Society now takes a leading part in the moral renovation of mankind. Through its instrumentality vast numbers will, to a moral cer-Princeton, say, "We have the pleasure of stat-ing that several of our teachers and scholars have been hopefully converted by means of its benefi-

ciaries. To see its superior claims over con ritable societies, compare the everlasting felicity, a redeemed soul in heaven with the relief admir tered to a suffering individual during a portion this short life. In numbers incalculably great, ed from sin and hell, and raised to immortal glay, see the final result of the object, which now claim your regard. Is it not then an object, as much more valuable than that of common charit ble societies, as the soul is more precious than the body, and eternity more durable than time? If dying, yet immortal beings, salvation is importan then the object of this Society is important, But other societies have the salvation of ment

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their object; such as Bible and Missionary Societies. Have not they superior claims on our change of the superior claims on our change of the superior claims of the superior claims of the superior claims. ty? Far be it from us to lessen the interest and take in those societies. The same interest any take in those societies. The same interest now animates our hearts. We readily grant, that they are immensely important. But the more important they are, the more necessary is the Education of the in order to give their operations the Society, in order to give their operations the great est and best effect. Let Bible Societies translate the scriptures into every language and spead the scriptures into every language and spead the scriptures lime; and they will usually be a dead letter without ministers to expound then. If the Bible were sent among the native our wilderness, into the interior of Africa, or into various parts of Asia, without ministers to call the attention of people to it, and to open its meaning to them; what would it profit them? Let me to them; what would it prout them? Let missionary societies lay out fields of labor among the millions of our suffering people among the aboriginals of America; and in all destitute regions of the globe; and let them collect means to support amount; yet in the present state of the globe; and are them consect means to sup-port them to any amount; yet in the present state of things, their operations will be greatly obstruc-ed through want of a competent number of suits ble missionaries. What can be done, on an extensive scale, for our country and for foreign lands, so long as there is little more than a sufficient num ber of ministers, to supply the place of pastors, re-moved by death. Without therefore making conparisons between Bible and Missionary Societies on the one hand, and the Education Society on the other, we contend that this is indispensably necessary, to give strength and efficiency to those, objects of the three perfectly harmonize The Education Society raises up ministers; the Missionary Societies send them to their fields of la bor; and the Bible Societies supply them with the holy Scriptures, to open unto them that sit is holy Scriptures, to open unto them that at a darkness and the shadow of death. But if the Education Society shall languish, the Bible and Missionary Societies will languish. They will lose their nerves and sineues. The vital spring of the coulem of henerolent operations for some the whole system of benevolent operations for en

gelizing the world will be weakened. We have then no heeitancy in stating it as our opinion, that at the present time and under present rivenemstances, no society has stronger claims on our assistance, than the Education Society. In aid d Bible Societies, Christians of all denominations throughout our country, and throughout all christendom unite, so that immense sums are annually contributed to their object. The Foreign Missionary Society receives contributions continually from all parts of the land. But heretofore comparatively few (though now the number is increase ing) have espoused the cause of the Education Society. It has not received, in our opinion, it does not receive that proportion of the public charities, to which it is entitled. The Macedonian cry is still heard from various quarters, Send w some to break to us the bread of life, for we are perishing by a famine of the word. There are young men in various parts of the land, to whom God has granted gifts and graces, whose hearts glow with love to Christ and souls, who would gladly come into the ministry, if they had the means for acquiring the requisite education. In view of these circumstances, are not the claims of the Education Society on our patronage, as strong and imperious, as those of any other society that cas

It is exceedingly interesting to view with the eyes of the sons of pilgrims, who two centuries igo came to this western world, the amazing changes which have since been produced. It is interesting to see our country extending eastward and westward from the Atlantic to the Pacific Ocean, and northward and southward from the Lakes to the Gulph of Mexico. In view of its ex-tent, soil, and climate, the industry and enterthe necessaries of life are procured, who can doubt that its population will increase with rapidity for a long course of time? If it shall increase with its present rapidity for a century to come, it will then contain nearly 180,000,000 of souls and that without being thickly inhabited. The prospect is delightful and animating. Yes, delightful and animating at first view. Yet this beautiful country, so vast in extent, so salubrious in its climate, so fertile in its soil, so majestic in its rivers, so repid in its settlement, so rich in various natural advantages, may be overspread with thick moral darkness! Shall our western country, where emgration pours its tide with the force and swiften of its mighty rivers, be extensively a moral waste This question is intimately connected with another, viz.:—Shall the American Education Sciety flourish, or shall it decline? It it flourish, our western country, through its influence will, to a considerable extent, blossem as a rose, and be considerable extent, blossom as a rose, and become like the garden of the Lord. If it detisate that country will to as great extent resemble the valley of the shadow of Death. The question shall the Education Society flourish? is imment ly important to us and to our children, to the pre-sent and to unborn generations, to every christian and to every heathen land. We doubt not, that it is a question deeply interesting in other parts the universe—particularly to those spirits abore who feel a benevolent regard for the welfare men, and a peculiar joy in the enlargement of Christ's kingdom.

Let then the county of Essex rise in its strength to the help of this object. Let its churches and congregations, considering the piety of the young as the property of the Church, and their talents as the common property of the public pute their inthe common property of the public, unite their influence in improving the talents and graces of property of the talents and graces of talents and graces of the talents and graces of talent ous young men and in fitting them for the service of the sanctuary. Let it be felt that "learning is power;" a sentiment which appears in all the force of demonstration, on the bare mention of such names, as Demosthenes, Cicero, Pitt, Chatham, Wilberforce, and ham, Wilberforce, and Ames. In view of this sentiment, let us realize, that in educating pious young men, we give to piety extensive and powerful influence; we arm good men with the best weapons, with which the provide champing weapons, with which to meet the proud champs ons of infidelity; with which to demolish the strong holds of sin; with which to establish that kingdom, which consists in rightcousness, peace, and joy. Who would not esteem it a greater hor and harming and harming and harming and harming a charity a and joy. Who would not esteem it a greater nor and happiness to educate by his charity young Buchannan, than to sway the sceptre universal dominion?

Warning to Sabbath Breakers.—On Sunday the Sth inst. Mr. William Wilson, of Vernon, N. J. went out in the morning to catch some fish, and while standing on the edge of the creek, engaged in this hing, his feet slipped, and he fell into the water. Before assistance could be procured, his spirit was before the bar of his God. He has left a wife and five children.

[Gazhen Patrial.] a wife and five children. [Goshen Partial.

Hallowell, Me. June 28.—On Sunday last, Rob ert Cleves and William Hopkins, lads aged is and 8, were drowned in a branch of Cobbosa pair. in Litchfield. It is supposed they were at play, and had placed themselves on a small raft for the in Litchfield. It is supposed they were and had placed themselves on a small raff for the purpose of floating down the stream, when the pieces of which the raft was composed, separably and they fell into the water, where they probably lay several hours before they were missed by their lay several hours before they were missed by their friends. This should be a warning to finds who friends. This should be a warning to float was only about atream where they were drowned was only about atream where they were drowned was only about a feet deep.

Rev. Philander Parmele, Bolton

while some in view of his goodness manifested to

those who were afar off, have proved that their own eye was evil, he has extended saving bless-

BOSTON RECORDER.

SATURDAY, JULY 5, 1823.

MASSACHUSETTS GENERAL ASSOCIATION. Religious Exercises at the annual meeting. The General Association of Congregational Ministers in this State, met at New-Bedford,

June 24. Rev. Samuel Walker, of Danvers, was chosen Moderator; Rev. Justin Edwards, Andover, Scribe; and Rev. Thomas Shepard, Ashfield, Assistant Scribe.

In the evening, a sermon was delivered by the Rev. Mr. Sprague, of West Springfield, from of the ministry among them. Rom. viii. 34. "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Subject; The

Mediation of Christ. On Wednesday, the Associational Sermon was greached by the Rev. Mr. Field of Stockbridge, from 2 Cor. iv. 1, 2. "Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every sermon, narratives of the state of religion in the several Associations, and in other Ecclesiastical bodies connected with the General Association,

terested audience. In the evening a sermon was delivered by the Rev. Mr. Moreton, of the New-Hampshire delegation, from Jude, sixth verse-" Unto the judgment of the great day."

were read, in presence of a large and deeply in-

Thursday, A. M. The Associational business was suspended, for the annual meeting of the Massachusetts Domestic Missionary Society. This meeting was opened with prayer by the Rev. Mr. Edwards of Andover, and the annual Report was read by the Scribe of the Eastern Executive Committee. In the afternoon a sermon was delivered before the Society, from Galatians vi. 9. "And let us not be weary in well doing, for in due season we shall reap, if we faint not"-and a collection taken up, amounting to \$54, 75. The Lord's supper was then administered by Rev. Dr. Austin, of Newport, R. I., and Rev. Mr. Church of the New Hampshire delegation, to a large number-probably four hundred communicants. In the evening, a sermon was preached by Rev. David M. Smith, Delegate from the General Assembly of the Presbyterian Church-from Rom. iii. 3. "For what Wrome did not believe? shall their unbelief make the faith of God without effect ?"?

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The congregations assembled at all the public religious services, were full and solemn. About sixty Clergymen were present, and it is believed that all felt it good to be there. Public Prayer Meetings were held on the mornings of We dnesday and Thursday, at 5 o'clock. Prayers were offered by Rev. Mr. Hale, Rev. Dr. Austin, Rev. Mr. Edwards, Rev. Mr. Church, Rev. Mr. Porter, and another gentleman whose name is not recol-

MAINE MISSIONARY SOCIETY.

The annual meeting was held in Portland, on Wednesday of last week. It was well attended the members from various parts of the State. The Report of the Trustees was read by the Rev. Mr. Gillet, Corresponding Secretary. A motion for hacceptance was made by Rev. Mr. Tappan, of lugusta, & seconded by Rev. Mr. Cogswell, of Saco. A rote of thanks to those Societies and individuals the have contributed to its funds, was moved by D. Campbell, Esq., Treasurer, seconded by Rev. Mr. Chapin, and passed unanimously. The genthemen severally favored the Society with appro-

another public meeting was held in the afterbeen, when missionary journals were read, and aplications for aid in behalf of destitute places. In evening a sermon was preached by the Rev. It. Loomis, of Bangor, from Mark xiv. 8. "She ath done what she could." A collection was then up, amounting to \$201, 65, and a gold ring. he next meeting will be held at Bangor.

Officers for the ensuing year .- Rev. W. ALLEN, D.D. President; Hon. A. R. Mitchell, Vice Pr.; ar. E. Gillet, Corresponding Secretary; Rev. A. Thurston, Recording Secretary; D. Campbell, Ag., Treasurer; E. Adams, Esq., Auditor.
Trustees.—The Presidents and Secretaries, with

er. Messrs. K. Bailey, M. Blood, E. Payson, D. B. Tappan, J. Cogswell, A. Rand, and J. W.

The Report of the Trustees states, that 30 misaries have been employed in the course of the ar, whose labors together amount to about 300 Supplies to a greater or less degree have sea afforded to every county in the State-those has have been especially aided where a settleut of the gospel ministry might be effected, ad where there was an unusual attention to reli-No extensive revivals have been witnessed a sphere of missionary labors—but much good been done-weak churches have been thened, and the famishing have been fed. surval attention to the means of religion has excited-and in many places, some sprinof divine grace has been felt, and recognizis the prelude of an "abundance of rain."

This Society has existed 16 years—and bad no of usefulness, except what the Lord has "day by day." It has accomplished much, will accomplish yet more for the destitute ns in Maine.

none of the Maine Missionary Society .-Daniel Lovejoy spent four weeks at Litchaltended several seasons of special prayer out pouring of the blessed spirit-there purable indications of a revival-two sabchools have been constantly attended—the are disposed to do all in their power for the t of the gospel among them. Mr. L. defour weeks also to Washington. Ten perre been added to the congregational church at year-the prospect of eventually estabthe gospel ministry here is promising. is increasing interest in divine ordinances. Thomas Williams, performed a mission of weeks at Foxcrost and vicinity. He has seen settled at this place. Professing Chrisin a good measure awake and engaged oq. It is a promising field of labor.

Mr. Henry T. Kelly visited and preached in | held June 9th. Meeting opened with prayer by [almost all the destitute places in the county of Somerset, during a mission of 24 weeks. In Temple, he found more attention than usual among the youth.

Mr. Seneca White divided 24 weeks between Farmington, Strong, and Industry, in Kennebec County. In these towns there has been an increasing attention to the subject of religion, and meetings have constantly increased in numbers. A Congregational Society has been organized at F. consisting of about thirty heads of families, and have voted to raise \$200 for the support

Rev. Jonathan Bigelow had a mission of 12 1-2 weeks at Lubec and vicinity. His meetings have been quite as well attended during the past, as any previous year. Encouragements to the support of the ministry there are good.

Mr. Henry A. Merrill took a mission of 8 weeks, to Columbia and Addison. There is much want of religious instruction in that region. From Ellsworth to Machias, a space of 60 miles, including 8 incorporated towns, there is no place to which the hungry soul may resort from Sabbath to Sabbath for the bread of life.

Rev. Lincoln Ripley had a mission of 4 weeks man's conscience in the sight of God."—After at Albany, and preached lectures during the week in several adjoining towns. The most marked features in the county of Oxford are, the need of missionary services, & a readiness to attend them.

> Rev. Thomas Adams had an appointment of 12 weeks at Clinton. He found the spirit of God moving on the hearts of some of the people; some were enquiring with deep interest and anxiety "what must we do to be saved?" A very important and promising field of missionary labour.

Mr. Nathan W. Sheldon laboured 4 weeks at Brownville, in the service of the Society, and was detained 10 weeks longer, by the efforts of the people. All appear desirous of settling a minister among them.

Mr. Thos. T. Stone labored 6 weeks at Munson, where is a small church of 12 members. The people are very much united, and desirous of the stated gospel ordinances. They mostly emigrated from Munson, Mass.

Mr. Christopher Marsh had an appointment of 4 weeks at Scarborough, and 6 at Sanford. Great exertions were made by the people to frequent public worship, and there was very solemn attention under the ministry of the word. He has since been ordained over the church in the latter place.

Mr. Nathaniel Chapman labored 12 weeks in Durham and Danville. The people were anxious to detain him as their minister, and united in giving him offers of settlement.

Mr. Lemuel Wilcox had an appointment of 8 weeks at Belfast. The people supported him 3 months longer. They have erected a small house for public worship, but are feeble.

Mr. James Weston had a mission of 17 weeks. most of which time he spent in Pittston. Here and at Lebanon he found the interests of religion in a favorable state.

The remainder of the Society's Missionaries were employed as follows:

Rev. Amasa Smith 4 weeks at Fryburg and vicinity; Rev. David Starret 12 1-2 weeks at Weld and vicinity; and Rev. Charles Frost 12 weeks at Gilead; all in the county of Oxford.

Rev. John H. Ingraham had a mission of 10 weeks, in the vicinity of Thomaston. Rev. Jotham Sewall, 10 weeks at Wilton and

Josiah Peet, and Rev. Fifield Holt weeks each, in the county of Somerset.

Rev. G. Kellogg, 10 weeks at Strong & vicinity. Rev. Jonathan Belden, 16 weeks equally proortioned to Windsor, Knox, Putnam and Unity. Rev. Stephen Merrill, 7 weeks at Kittery. Rev. Nathan Douglas, 4 weeks at Shapleigh.

Rev. Daniel Kendrick, 6 weeks at Edgecomb. Rev. Josiah G. Merrill, 4 weeks at Raymond and vicinity, the people there paying one half of the expence. Rev. Samuel Sewall, 2 weeks at Harpswell.

Rev. Mr. Jones was engaged on a mission of 12 reeks, and is now but just entered upon his ser-

rices at Lymington.
Mr. Maurice Cary 4 weeks at Poland and vicinity; Mr. Caleb F. Page 8 weeks at Andover, and 9 at Searsmont and vicinity.

RELIGIOUS SUMMARY.

Sailing of Missionaries .- Mrs. Judson, together with Rev. Jonathan Wade and his wife, embarked on board the ship "Edward Newton," Sabbath evening, June 22d, at this port, for Burmah.

Bible Society of Salem and vicinity .- The an-

nual contributors to the funds of this Society have been decreasing for several years. The present number is 81. The annual income does not exceed \$230. The Society has a permanent fund of \$1150. There is also in the Treastry at the disposal of the society, \$15793. 120 Bibles, and 120 Testaments are on hand. The decrease of the Society's funds is chiefly accounted for by the increased donations to the American Bible Society, and the formation of the Marine Bible Society for Salem and Beverly. The decrease of pious zeal, and the low state of commerce, are alluded to, as contributing also to the result.

Connecticut Asylum for the Insane .- More than \$19,000 have been subscribed for this institution. suitable building is in progress about 1 1-4 miles from the state house in Hartford, the expense not to exceed \$12,000. The centre of the building is 50 feet square; three stories above the basement; two wings, 50 feet by 30, two stories above the basement.

Reformed Dutch Church .- A subscription of \$26,000, has been procured for the endowment of Professorship in the theological school of this communion at Brunswick.

Martha's Vineyard .- It is stated in the Rhode Island Religious Intelligencer, that about 200 persons have been made hopefully the subjects of divine grace, within the last year or two; upwards of one hundred have been added to the Methodist church, some to the Baptist, & a few to the Congregational churches. The work still progresses, and there is a prospect of its continuance.

New England Conference.-The whole number of communicants in the Methodist Churches connected with this Conference, is about 21,000; the increase of the last year was 1000. 151 preachers were appointed to itinerate in the various stations and circuits for the year ensuing. There are besides upwards of 200 local preachers, and 3

superannuated ones. Young Men's Missionary Society, Charleston, S. C .- The fourth applyersary of this Society was

Rev. Mr. Howard. Three missionaries, Rev. Messrs. Johnson, Barbour and Brainerd, have been successfully employed the past year. The usual motions for the acceptance of the Report, thanks to the Board and to benefactors, were made and seconded, and supported by appropriate addresses, by Rev. Dr. Palmer, Rev. Messrs Boies, Buist and Lindsey, Messrs. J. Dickson, and J. Corning. Thomas Fleming, President, Rev. A. Buist, Corresponding Secretary.

Ordinations .- In Sumpterville, S. C. Rev. Isaac R. Barber, was ordained an evangelist, May 29th, by the Presbytery of Harmony. Sermon by Rev. Mr. James. On the same day a church was organized, and thetLord'a Supper administered .-A pleasing circumstance ought to be mentioned. The exercises were performed in the Baptist Church. The Baptists and Presbyterians here assist in the support of the ministers of each denomination, who preach on alternate Sabbaths in the same house, to the same congregation .-Ministers and people live in harmony and love.

Rev. James B. Stafford was ordained by the Concord Presbytery, (S. C.) June 6th, and installed over the Congregation of Purity. Sermon by Rev. John B. Davies. The Concord Presbytery has 61 congregations, 23 ministers, 4 licentiates, and 4 candidates for the ministry. In these congregations are more than 5000 communicants.

Extract of a letter just received by the Editor of the Recorder, from Rev. GORDON HALL, Bombay. - "I have been much engaged for some days, in obtaining, by purchase, a piece of ground, in the midst of the heathen, for erecting a house of God. The situation is very eligible; the price of it 1350 rupees, (about \$600) and we expect the deed to be executed in a few days. We shall immediately put up a cheap shed upon it, and remove to it one of our schools, and begin to make it a central point for our missionary operations. We shall be very desirous to erect a permanent and decent building for the worship of God, as soon as possible. We could, with God's blessing, soon manage to have public wor ship in it, in four different languages. Since have been in Bombay, I have seen, I suppose, about fifteen heathen, and half as many Maho medan temples erected, within little more than half a mile of my house, but no sort of building for Christian worship among the heathen. I am now animated with the hope of living to see one erected, and also to declare in it the unsearchable riches of Christ, to my poor ignorant fellow creatures around me. But where are we to obtain funds for building it? We must look principally to America, though I am not without hope of obtaining some assistance here. But my chief desire is, that God would incline the hearts of the people to hear and receive his truth; and my chief fear is, lest we should in some way or other provoke the holy God to withhold his bles-O pray earnestly for the poor, helpless sin-

ner who writes this to you, and who with the deepest abasement, would subscribe himself Your fellow servantin the gospel, G. HALL."

NOTICE.

ALL, who wish to assist in the establishment of Juvenile Libraries amosg the destitute, are respectfully requested to send in cash, books or orders upon booksellers, whatever they can afford, to the care of Dea. Loring, No. 2, or to Mr. Arm-strong, 50, or to Messrs. Lincoln & Edmands, 53, Cornhill; and their donations will be thankfully accepted and faithfully applied by the public's humble servant T. Osgood, travelling Agent for Sabbath Schools.

POLITICAL SUMMARY.

FORSIGN. British House of Commons .- Mr. F. Buxton introduced to the House, May 15th, the subject of the abolition of slavery, in the West Indies, by establishing the principle, that no more children should be made slaves. This measure was urged by the example of the state of New-York, New Jersey, and Fennsylvania, which were slave states not long ago, and which were now freed from slaves by a gradual abolition without oppression. After many spirited remarks, in which Mr. Buxton stated, that the House owed the adoption of his plan to the unanimious wish of the British nation. ne moved, that the state of slavery was repugnant to the British Constitution, and the Christian Religion, and that it ought gradually to be abolished.

Mr. Canning followed Mr. Buxton and introduced his most temperate remarks, by calling it a fearful question, the passionate agitation of which might kindle a flame in the British nation. which would not be easily extinguished. His whole object was to allay feeling, and to close rather than extend the debate. He sat down after reading his resolution, which stated it to be expedient to effect a gradual abolition of slavery that the House was auxious for it, at the earliest period, consistent with the well being of the slaves themselves, and the safety of property, in the Bri-

tish Colonies. Mr. Wilberforce begged Mr. Canning not to be so fearful of discussion on this subject, as to disregard the oppressed and suffering slaves, and appealed to the discussions of former years as proo hat discussion ought not to be avoided. Mr. Wilberforce stated the very extraordinary, and almost incredible fact, that in all the West Indies the population is gradually decreasing, and as signed this as the reason, that there are many more men than women among the slaves. He therefore felt the necessity of adopting measures, which should increase the black population, unless all the horrors of the slave trade must be brought back to supplythe sinking population. He believed that the conversion of she slaves into a free peasantry would be as much to the advantage of the planters as the slaves. He would prefer, however, having this done by the Colonial Legislatures, if they would lend themselves to the work. But he had fears that they would not, and he trusted that his Right Hon. Friend would pursue his course of obtaining the utmost amelioration for the condition of these

poor people.

Mr. Ellis, a Planter from the West Indies, opposed the abolition. Mr. Smith and Mr. Bright curred with Mr. Ellis.

Mr. Broughman bore testimony to the sincerity of Mr. Canning in his efforts for the abolition, but he lamented that no provisions were made for carrying the resolutions into effect. He feared that the resolutions of Mr. Canning would produce but little effect, and strongly urged his Hon. friend, at no very distant day, to bring forward a motion for fixing a specific time for the emancipation of ne-gro children in the West Indies.

Mr. Baring defended the Planters. Lord Althorpe strongly urged emancipation. Mr. Buxton withdrew his motion, and the reso

lutions of Mr. Canning were then adopted. It was stated in the course of the debate, that the condition of the slaves, within a few years, is much ameliorated; that the Wesleyan Missionaries have been very useful among them; tha for want of funds they were prevented from being more extensively useful; that to promote the greater improvement in the condition of the slaves, they must be allowed another day besides the Sabbath for their relaxation and trade—and Mr. Canning thought the property of negroes ought to be secured; that they should have the right of bequest; and that the degrading custom of whip-ping females should be done away.

Health of Havana.-Late accounts state that the fever is increasing.

feated a body of 2000 Spaniards under Ramagosa, and that 4000 Royalists under Quesada had abandoned him. The Duke d'Angouleme had advanced from Burgos to Lerma, on the road to Madrid. Sir R. Wilson has made an offer to the Spanish government to raise 5000 men for its service. The Cortes had ordered the surplus of the Church and public plate to be sent to the mint to be coined. At last dates the Spanish Cortes were engaged on a law regulating elections, not apprehending that the French stood any chance of discontinuing them.

The London Courier of May 17, remarks that the intelligence just received from Seville, places the question of Spanish war in a totally new light, while it seems to extinguish all chance of its being brought to a speedy conclusion, should the Cortes and the Government adopt the resolution of removing to the Canaries, taking with them the king and royal family, and empowering at the sam time, the different Generals who command under them, to carry on the war in their name, when and how will the contest end? Spain will become one vast field of battle, one common scene of pillage, havec and blood.

On the 13th of May the French army had advanced within one hundred miles of Madrid, and declared its determination of entering the city on the 24th. But the late arrivals from Spain furnish strange reports,—one that the progress of the French army in Spain, was viewed with perfect in-difference at Seville and Cadis.—Another, that few or no preparations were making at Cadiz to defend that strong hold.

War in Spain .- Extract of a letter from a correspondent of the New-York Daily Advertiser, dated Havre, May 20, 1823,-" There is a rumor that negociations are going on in Spain. So far the French have gained nothing but ground, and it remains to be seen whether that is not in fact a disadvantage to them. Mina has fallen on a body of his countrymen and cut them up at the moment they thought him lost."

Extract of another letter dated Gibralter, May 10 .- " Many Spanish privateers are already out and have captured several French vessels."

Interesting from the Spanish Maine .- The reported capture of Maracaybo by the Colombians, and total defeat of Gen. Morales, is confirmed by a letter from a correspondent of the National Advocate, dated Curracoa, 30th May, 1823.

Mexican Congress .- Don Francisco Arillago is appointed Secretary of State. A foreign loan is proposed of \$8,000,000. A petition is before Congress from Stephen Austin, a North American, stating that he had formed a settlement of 300 families in the province of Texas, and praying for letters of naturalization. It was resolved by the Congress of Mexico, on the 17th of April that an Agent be immediately dispatched to the court of Rome for the purpose of manifesting to the Pope, that the Roman Catholic Religion is the only religion of Mexico.

Longerity of the Russians .- The number of persons who have attained the age of sixty years, was 68,723; of 70-38,764; of 80-16,175; of 90-2,108; of 100-783; of 115-83; of 120-57; of 125-21; of 130-7; of 135-1; of 140-1.

The Legislature of Nova Scotia, has granted \$4000 the present year for the encouragement of agriculture, and \$800 to a steam-boat company. DOMESTIC.

New Orleans-Literary and Religious Institutions .- It has a College, several Academies, four Lancasterian schools, about fifty common schools, and a Female Orphan Asylum, containing fortyone orphans. It has a Roman Catholic Church. a chapel of the Ursuline Nuns, an Episcopal and a Presbyterian Church, and school houses, in which the Baptists and Methodists hold meetings.

Important Era to Florida. June, 1822-Proceedings of Legislative Council .- A committee was appointed to consider the duties of masters and slaves, and free persons of colour, and the regulations necessary for their government. Another committee to examine the penal code of the Territory. A bill was presented to regulate County Courts. A petition was presented praying that Jurors and Physicians might be exempted from Military duty A bill for the per-manent establishment of the seat of government, & a bill to protect religious societies in the exercise of their religious duties. At this important era, in the infancy of the Territory, it is recommended to pious young lawyers, and physicians, and mer-chants and mechanicks, and to young clergymen, and to Missionary Societies, to direct their attention to Florida.

Florida Indians .- They are to meet the American Commissioners, with a view to the concluding of a Treaty of amity, settlement, and limits, on the 5th of Sept. next, in the vicinity of St. Augustine. It is expected that the chiefs of all the tribes, extending from Cape Florida, on the East, to the Apalachicola on the West, will be present.

Election of Delegate to Congress in Florida .-No doubt is entertained that Gen. Call from Wes Florida is elected in opposition to Gen. Hernandez and Mr. Hamilton.

Another Presidential Candidate. - A serious atlempt seems making in Virginia to get up Nathanel Macon of North Carolina, as a candidate for the Presidency.

Arrival of the Cyane. - The Cyane arrived a New-York, on the 27th inst. after an absence of 12 months, a part of which time, she has been engaged in putting the American Colony at Mesurado in a state of defence against the attacks of the natives.

Further particulars from the Cyane. - She lost during one part of her voyage six officers and men with yellow fever, and while on the coast of Africa, aiding and protecting the infant colony, thirtysix officers and men with the coast fever. None died except those who went on shore.

Western Canal .- It is to terminate, according to a late decision of the Canal Commissioners (which produced great excitement at Buffalo) at Black Rock.

Legislature of New-Hampshire .- The Commit tee of the Legislature appointed to examine the state of the Banks, report, that the banks of Ports mouth, Concord, Cheshire, Strafford, New Hampshire, New Hampshire Union, Rockingham, Exe-ter, are solvent, and that there is a balance against the Grafton Bank of \$2868. The Committee are of opinion, that the public are safe in relation to them all, not excepting Grafton.

Deaf and Dumb .- New Hampshire Legisla ture.-Mr. Keith from the Committee on Education, reported a resolve appropriating \$1000 to be expended by the Governor, for the education of Deaf and Dumb Children in the Asylum at Hartford, Conn.

Honorable example of intelligence & humanity! Mr. E. of P. opposed the above resolution and insisted that the Legislature had no right to apinsisted that the Legislature had no right to appropriate money for this purpose; that it was unjust to raise money from the people to give the deaf and dumb as it were a college education; that they might be sufficiently educated in our common schools, without sending our money into Connecticut. The Resolution passed, after being advocated by Messrs. Atherton, Fletcher, Keith, Hubbard and Smith. Mr. E. being still dissatified, called for the yeas and mays—which were taken, yeas, one hundred and seventy one, and nays four, Messrs. Tairr, Evans, Prescorr, and Arwoon.

Savings Bank in Portsmouth—has been incorporated by the Legislature of New Hampshire, during the present session.

State of Society in Alabama.—The Mobile paper of the 26th ult. states, that there were before the Circuit Court, at the May term, for trial, civil cases, 291; chancery, 23; criminal, 27; appearance, 132; total, 504.

Another fact shewing the state of Society in Ala

Another fact shewing the state of Society in Alabama, The Cahawba, Alabama, paper infers-

that society is fast improving in Tuscaloosa, anosther town in that State, only one murder having been committed there the first week in June, Spanish Affairs-Accounts are received from France as late as the 20th of May. Reports from Spain were that the Patriots under Mina had dewhereas there were three murders committed the week before!!

Legislature of Rhode Island .- The Legislature of this State has held another session of three days and rejected the bill for taxing steam boat passengers. It has, also, chartered one or two banks nd a canal company. The next session is to be held three months hence at South Kingston.

New Law School.—At Northampton, Mass. Judge How and Mr. Mills, propose opening a law school the present season. The reputation of these gentlemen; and the delightful society and scenery of Northampton'; and the great progress of our country in the character of its preparatory schools for the different professions, insure its suc-

New Classical School at Northampton .- Mr. Bancroft, with an associate, proposes opening this school, the present season, for the instruction of boys from 10 years old and upwards, in the higher branches of education. The school to be formed and conducted after the model of the German schools. Shepherd's Hill, near Northampton, has been selected as the place of instruction, & if the character of the teachers corresponds in elegance with the scenery around them, it will be a good school for young minds.

A good City Council .- It having been represented, that there were many females of abandoned character residing, at the North End, (Boston,) who have no settlement here and whose conhas been the source of great complaint borhood which they infest, a special meeting of the Council was holden on Wednesday, last week, when the examination of 6 of these characters was taken. An order was made for their departure, and we are pleased with the information that on Thursday morning all of them, together with some of their associates, after whom, the police officers were on the watch, left the city.

The Season .- Severe frosts were felt at Quebec as late as the 9th and 13th of June. The southern papers complain much of the heat, week before last. Three cases of yellow fever have occurred at the Quarantine ground, New-York. This is to be attributed, however, to a vessel from the West Indies, and not to the heat of the weather. The health of the cities is generally good. We do not learn from the papers that a fatal sickness is visiting any part of our country. The prospects of the year are favorable both in relation to health and agriculture. With the exception of the northern districts of New-York, and the vicinity of Alexandria, D. C. where the wheat fields are injured by the Hessian fly, and a few towns in Connecticut, where some of the crops have been desolated by a hail storm, there is little or no complaint.

Health of Philadelphia .- Out of 64 deaths, reported from the 14th to the 21st of June, only six were of fever.

MAKRIAGES.

In Boston, Mr. Kendall P. Saunders to Miss In Boston, Mr. Aenuali I. Salahawa Martha Hall; Mr. Wm. Stocker of Newburyport, to Miss Nancy Smith Crosby; John W. som, Esq. to Mrs. Eliza Williams; Mr. Samuel Stillman to Miss Sarah C. Baldwin; Mr. Mark Clark to Mrs. Susan Taylor; Mr. Henry S. Spear to Miss Elizabeth Shute : Rev. Daniel Fillmore.

of Lynn, to Miss Susan F. Cook. In Boylston, Rev. Reuben Holcomb, of Sterling, to Mrs. Abigal Bush; Rev. Baxter Dickinson, of Longmeadow, to Miss Martha Bush .- In Sherburne, Amos Atwell, Esq. Secretary of the State of Maine, to Miss Anna Hill.—In Newburyport, Mr. Henry C. Wright, of Hartwick, N. Y. to Mrs. Elizabeth Stickney.—In Dedham, Mr. Robert P. Smith to Miss Milley Lewis.—In Salem, Mr. James B. Goodhue to Miss Eliza, daughter of Perly Putnam, Esq.; Mr. John Kimball to Miss Eliza Burnham; Mr. Nathaniel Mansfield to Miss Harriet Fabens .- In Ipswich, Capt. Peter Clark of Watertown, to Miss Betsey Appleton; Mr. Joseph Lord, Jr. to Miss Caroline Farley.—In Manchester, Mr. Charles Johnson. formerly of Salem, to Miss Mary Allen.
—In Marshfield, Mr. James T. Ford, of Duxbury, to Miss Nancy D. Waterman .- In Plymout

John Thomas, Esq. to Miss Hannah, daughter of Barnabas Hedge, Esq. In Newbury, Vt. Mr. Moses D. Hasleton, of Haverbill, N. H. to Miss Lydia L. Sweet, of this city .- In Bristol, R. I. Byron Diman, Esq. to Miss Abigail Alden Wight, daughter of Rev. Henry W.

DEATHS.

In Boston, Mr. Nathaniel Merriam, aged 55; Mr. Joseph Powel, Jr. 47; Mr. James Hannesy, 45; Mr. John Bancroft, 42; Mr. Joseph Haslett. In Chelsa, Mrs. Lois, wife of Mr. Jacob Shute, 33 .- In Roxbury, William Cleland, son of Dr. Benjamin Austin, 10 mo.; Miss Mary Tucker, 16, daughter of the late Beza Tucker, Esq.—In Salem, Mr. John Smith, 55.—In Mendon, Mr. Edward Rawson, 79.—In Weymouth, George Loring, 15 mo. youngest son of Mr. Amos French, of this city. -In Gloucester, Mr. Jonathan Parsons, 56. He was attending to his ordinary concerns, but a few hours before his death.—In Taunton, Mr. Joseph Hood, Jr. 38.—In Chilmark, Capt. John Ferguson, 75.—In Roxbury, Miss Sarah Jane, 9, daughter of Mr. John Williams, of Charlestown .- In Salem, Mr. Jonathan Ireland, 78; Mrs. Rachel Forrester, widow of the late Simon F. Esq. 66 .- In Framingham, Miss Susan S. daughter of Mr. Isaac Dench, 20.—In Abington, Mr. Josiah C. Ransford, jun. of this city, 32.—In Springfield, Mr.

Ebenezer Russell, 85.
In Providence, R.I. Mr. Joseph Rand, of Charlestown, 39.—In Topsham, Maine, widow Joan Winter, formerly of Gloucester, 75.—In Stonington, Conn. Capt. Ebenezer Cobb, 82 .- In Manchester, Conn. Mr. Mathew Codwell, 83, a revolutionary patriot.—In Marlborough, N. H. Capt. Shubal Stone, 58.—In Durham, N. H. Miss Isabella Maria Mills, 21, daughter of the late J. M. Esq. of Deerfield .- In Portsmouth, Capt. Nathaniel Kennard, inspector of the customs, 68.

DEATH OF PRESIDENT MOORE. Extract of a Letter from Hon. Aaron Hill, dated

Amherst, June 31, 1823. " SIR,-The President of our Collegiate Institution, the Rev. Dr. Moore, died this evening, just at sunset. His disorder was an attack of billious cholic."

MEMOIRS OF AN ONLY SON.

JUST published by M. Newman, Andover, and for sale by him, Commings, Hilliand & Co. & by S. T. ARMSTRONG, Beston, Memoirs and Select Remains of an only Son, who died Nov. 27th, 1821, in his 19th year, while a student in the University of Glasgow. By THOMAS DENANT, Poole, Dorset, Eng. Extract of a letter to the publisher, dated Box

ton, April 27, 1823.

Sir,—It gives me and my daughter, Mrs. Bulley, no small pleasure to be informed, that you propose to republish the Memoirs and Select Remains of William F. Durant, late student in Glas-

gow University. We are both intimately acquainted with the Rev. Thomas Durant, of Peole, the father of the lamented youth, whose memoirs he wrote, and were also acquainted with the son, whom we ever considered as a youth of extraordinary character.

dinary character.

In the discernment and integrity of the father we have perfect confidence, and are sure that full reliance may be placed on the exact truth of all the representations he has made respecting his son. The publication of a biography of such varement must be highly useful to pavents and to young men possessed of genius and successfully pursuing the highest literary acquisitions.

July 5.

NATERIO PARREL.

From the New-York Observer. FALLS OF THE MOHAWK.

The following lines, written by the celebrated Thomas Moore, at the Cohoes, or Falls of the Mohawk river, contain many beautiful images, derived from river scenery. The language and thoughts are characterized by that liquidity and exactness for which all Moore's poems are distinguished. The country in the immediate vicinity of the Cohoes, has a peculiarly wild and dreary character; and when the sun is in the right position, a fine rainbow is painted upon the spray, which is continually rising from below the falls. These circumstances explain the allusions in the verses. We wish that all Moore's poetry was as free from an immoral tendency.

From rise of morn till set of sun, I've seen the mighty Mohawk run; And, as I mark the woods of pine, Along his mirror darkly shine, Like tall and gloomy forms that pass Before the wizard's midnight glass; And, as I viewed the hurrying pace With which he ran his turbid race; Rushing, alike untired and wild, Through shades that frown'd & flow'rs that smil'd; Flying by every green recess That woo'd him to its calm caress; Yet, sometimes turning with the wind, As if to leave one look behind :-Oh! I have thought, and thinking sighed-How like to thee, thou restless tide ! May be the lot, the life of him Who roams along thy water's brim; Through what alternate shades of woe, And flowers of joy, my path may go; How many an humble, wild retreat May rise to court my weary feet, While still pursuing-still unblest, I wander on, nor dare to rest; But urgent as the doom that calls Thy water to its destined falls, I see the world's bewildering force Hurry my heart's devoted course From lapse to lapse till life be done, And the lost current cease to run. Oh! may my falls be bright as thine! May heaven's forgiving rainbow shine Upon the mist that circles me. As soft as now it hangs o'er thee!

MISCELLANY.

THE MORAL PALM TREE. " The righteous shall flourish as a palm tree."

Psalm xcii, 12.

Many are the illusions, the illustrations, and the figures of speech used in the Bible, to convey spiritual ideas and sacred things to the mind .-That before us is singular in beauty, and well adapted to its designed purpose.

The palm tree is of singular excellence, and may be called the tree of wonders. Perhaps it is the most useful and profitable of all the trees of the blooming orchard, or the wide extended forest. 1. The palm tree takes no repose, it bears fruit

every month! Thus righteous men, through the efficacy of divine grace, bring forth much fruit .-They devise liberal things daily.

2. Palm-trees vary in their species, there being different sorts, eight at least. Thus believers vary in degree one from another; some are more and some are less beautiful; some more and others less fruitful; some more and others less healthy and strong.-See Rom. xiv. 1, 2. 3. The nut barce, which this tree bears, is, in

ats juice and quality, refreshing, wholesome, and very useful in fevers. Thus the righteous are very useful; by their prayers, their counsels, and their conduct, they not unfrequently abate the fever of sin-a worse fever never raged.

4. If the roots of the palm-tree happen to touch the sea, or any brackish water, the fruit which it then bears is very much improved. Thus in regard to the true believer; the righteous man, let him be planted in the neighbourhood of adversity, let his roots be steeped in the waters of affliction, it will be found, on a just comparison, that the fruit he may then bear is far superior in quality, and sometimes more abundant in quantity than the days of his higher prosperity. The branch in the vine which bears some frult, "he purgeth that it may bring forth more fruit." So said Jesus.

5. Of the leaves of the palm-tree, the natives of India form umbrellas to screen them from the scorching rays of the sun, or defend them from impending torrentsof rain. The righteous, under God, oft screen the wicked from impending torrents of flaming wrath. Perhaps Lot, righteous Lot, was for a length of time, an umbrella to Sodom & Gomorrah; and Noah, for 120 years, an umbrella to the world.

6. Palm-trees flourish best on low grounds. On hills they seldom come to maturity-scarce ever to perfection. In this particular the comparison is striking. The righteous generally thrive best in a low station, in the soil of humility. The Chris tian who has flourished as a palm in a low situation in the world, has been found to lose much of his beauty and excellence when elevated to rank in life, and to a high station in the world. If you Fise " be not high-minded, but fear." 7. Palm-trees are exposed to injury by means of

cattle, which rend the tender bark, and it is found necessary to fence them in. Now the Lord has surrounded the righteous with walls of salvation, and underneath are the everlasting arms. Satar confessed the security of Job, and said to God " Hast thou not made a fence round about him?"

It is credibly reported that the palm-tree alone is sufficient to build, to rig, and even to freight a ship with bread, wine, water, oil, vinegar, sugar, and other commodities! Thus the righteous are rich in divine graces, and in good works. They reprove, rebuke, and exhort; they he!p the poor and pray for the rich. They sympathize with the afflicted, and comfort the mourners. They feed the hungry-refresh the weary, and help all man-

The palm-tree is sometimes injured by a certain species of black worms, which are said to eat their way into the very heart of the tree. Thus the righteous are frequently injured by unhallowed passions, and by temptations that are ever aiming at the heart. Some of the finest palms have suffered material injury by these black worms, these strong [London Christian Instructor.

From the London Evang. Mag. ON THE ATTENTION OF MINISTERS TO THE RISING GENERATION.

Whilst Sabbath Schools are acknowledged to be nurseries for the church of Christ, it is often a subject of regret that ministers in general do not pay that regard to the rising generation, which is required of them in their responsible situation. The welfare of our schools would be much promoted if ministers were occasionally to visit them. and by their presence animate the teachers, and show to the scholars that there are others besides their teachers who feel an interest in their prosperity, and watch over their improvement. ite good might arise from such visitations, and afford an opportunity of imparting their friendly advice, and thus confer great benefit by their per-sonal influence, and attention. If there are some who have been indifferent to these humble visits of usefulness, it is a pleasure to know there are some ministers who feel anxious to imitate the example of their Divine Master, "who went ab doing good," and have taken an active interest in the schools connected with their congregations, from which the most satisfactory and encourag-ing results have arisen, in aiding their pastoral

It is hoped that the truly delightful practice, of taking the children to the house of God on the Sabbath, is now generally adopted throughout our

schools. And here likewise, the ministers of Christ | may be useful to the young, by addressing them at stated times from the pulpit, at the close of the sermon; and it is considered that there are very few discourses but what may be made applicable to them and calculated to impress their youthful minds. This plan would further be the means of exciting feelings of delight in the hearts of the

congregation towards the children of the poor. These observations are made as an introduction to the insertion of an extract from a letter, written by a clergyman of the Church of England, residing in Gloucestershire; that highly fovoured county which gave birth to the benevolent RAIKES, and to the formation of those inestimable Institutions, which are not only the glory of Britian, but shall be the praise of the whole earth.

The sentiments are striking and impressive and cannot fail to be read with gratification by Sunday School teachers; and were they extensively circulated among ministers, it is not too much to hope that some would be influenced to go and do

The writer of the letter, alluding to his usual Sunday duties, observes: "I attend the Salbathschool about an hour before each service alternately morning and afternoon. To the young I pay particular attention, and personally, and at con siderable length, address them from the pulpit. There was an article on this head in the Teachers Magazine some time ago, which decidedly meets my views. It states, that if children and young versons compose one-sixth (the writer might have said one-fourth) of our congregations, then if they have immortal souls, they should claim a proportionate share of our regard from the puipit; for it must be allowed, that by far the greater part of sermons are not adapted to the capacity of young persons: and besides, through the craft of Satan. young people imagine that sermons, as well as re-ligion in general, belong to their parents and to older people; and so there arises a listlessness and indifference, and inattention to the subject, even if they could comprehend it when attended to But if they are personally addressed with " Now, my dear children, I have something to say to you, they open their eyes and listen, wondering what the preacher has to say to them. They hear, and faith comes by hearing; and since I have been at -, I have found, that to speak to the children ..., I have found, that to speak to the children is a very likely method to interest the parents; they are pleased with the notice taken of their children; and if the counsel be lost upon them, perhaps the parents receive it themselves: indeed, this has been the case already; the arrow which aimed at the young, without totally missing them, has reached the hearts of others. Last Sunday morning, for instance, in preaching from "Fear not, little flock," &c. I was telling the children how kind our dear Shepherd is, even to the Lambs of his fold; and when I had done, two persons came and told me how much they had been comforted and strengthened in their souls by that part of the sermon. One of them had come seven miles and intended to have gone elsewhere the providence of God directed her to the church, and gave her that comfort and joy which she had long sought in vain. Another person (I was informed by his wife) who has led a very careless and dissolute life, and who had often heard the terrors of the Lord with unconcern, and even with a kind of daring opposition, went home after the above discourse, gentle as a lamb, and weeping, 23 I hope, tears of godly sorrow, that he had been so ungrateful and rebellious to his heavenly Shepherd, whose tender love and compassion he had THEOPHILES. heard set forth before him."

OF DIDEROT.

This infidel philosopher had a Christian servant to whom he had been kind, and who waited on him during his last illness. The servant took a tender interest in the melancholy situation of his master, who was just about to leave this world. without any preparation for another. Though a young man, he ventured one day, when engaged about his master's person, to remind him that he had a soul, and to admonish him in a respectful way, not to lose the last opportunity of attending to its welfare. Diderot heard him with attention. melted into tears, & thanked him. He even consented to let the young man introduce a clergyman; whom he would probably bave continued to admit to his chamber, if his infidel friends would ve suffered the clergyman to repeat his visits.

This story may furnish us with a useful lesson We are often deterred from an endeavour to do good by conceiving that the attempt will be in vain. Yet surely it becomes us to beware, that we lose no opportunity of being servicable to another, especially in his highest concerns, by an idea of the mprobability of success. We may be mistaken

in that respect. A word in season, uttered in a becoming spirit may have more effect than we think we have rea son to expect. The words of truth, spoken in simplicity and love, have power in cases which ap-pear to be desperate. The hardest heart may be softened by them; the most learned and philosophic man, the man whose mind is fortified by a whole life of prejudice may not be able to resist their force.

Let the Christian remember this: and however low his situation in life, let him be desirous freely to impart what he has freely received. But especially, when he sees a fellow creature in the last extremity, then let him recollect, that as the dying man's opportunity of receiving is near its close, so is the living man's opportunity of communicating. Let him call to mind the faithful servant of Diderot, and amidst his other kind offices to the sick and dying, let him endeavour to do something for the benefit of the departing soul.

GEN. WASHINGTON'S ARMY ORDERS

AGAINST PROFANENESS. Head Quarters, Thursday, July 29, 1779. Many and pointed orders have been issued against that unmeaning, and abominable custom, Swearing; notwithstanding which, with much regret, the General observes, that it prevails, (if ossible) more than ever; his feelings are continually wounded by the oaths and imprecations of the soldiers, whenever he is in hearing of them the name of that Being from whose bountiful good ness we are permitted to enjoy the comforts of life, is incessantly imprecated and profaned in a maner as wanton as it is shocking. For the sake therefore of religion, decency and order, the General hopes and trusts that if officers of every rank would use their influence and authority to check a vice which is as unprofitable as it is wicked and shameful; if officers would make it an invariable rule to repremand, and if that does not do, punish soldiers for offences of this kind, it could not fail of having its intended effect.

INTEMPERANCE.

Belle-Air, Maryland, June 19.—We are just in-braned, by a respectable correspondent, that, a few days ago, a poor intoxicated being was seen strolling about Port Deposit; who, after having applied at several places for liquor, without effect, at length disappeared. The next day his body was found in the river. It is supposed he at-tempted to cross the Canal, when he fell in and was drowned.—Drunkards, a similar fate awaits you!—Beware!—O, beware of this most debasing, degrading sin, which sinks its votaries far beneath the brute creation! If, indeed, as the Prophet proclaimed, "Because of swearing the land mourneth;" how much more shall she be cover-ed with lamentation, for the prime cause of this swearing, as well as that of every other evil!— Because of Drunkenness, our Widews and Or-phans pine, and Columbia may justly be said to

Let us establish it into a habit to ruminate on our faults. With the recollection of our virtues, we need not feed our vanity. They will, if vanity does not obliterate them, be recorded elsewhere. SUTTEE, OR SELF-IMMOLATION OF A HIN-DOO WIDOW.

The following account of one of these dreadful acrifices is extracted from the letter of an English officer, who superintended the ceremony he [London paper.a describes :-"Burdwan, Oct. 18,-In my present situation

it falls to my lot to preside over the execution of criminals, and also over those horrible exhibitions peculiar to the country, of a widow burning herself on the funeral pile of her dead husband; and as the authentic account of such a scene may be interesting, I send you a short description of a suttee at which I was lately present in my new character of presiding officer .-The day before it took place, as is customary, a report came from the police of the widow's in-tention to burn herself, if the magistrate gave her permission. On the principle of religious toleration this is always given; the magistrate is allowed to argue and endeavour to dissuade the woman from her purpose, but cannot absolutely forbid it, unless under certain circumstances, such as when it is not perfectly voluntary on her part. Myself and several friends went to her house, and did all we could to turn her from her design, but she answered only by quoting her bible, in which she observed, it is written, "The widow who burneth herself with her husband's body enjoys happiness with him in Heaven." Having thus failed in our entreaties, which are indeed usually to no purpose, we ordered a guard to watch, and take care that she had no opium or intoxicating drugs given her, and that she went to her death in her senses, at least as much so as she could be under the influence of such extraordinary fanaticism. The next morning at day-break we proceeded to the ground appropriated to the ceremony, where the woman had just arrived in a rude sort of car carried on men's shoulders, accompanied by the barbarous music of her country. She seemed quite unconcerned at the preparations for the horrid sacrifice she was about to perform. For my part, when I looked at the pile on which lay her husband's dead body, the faggots, her nearest relations with firebrands lighting the pile, the victim & essed and adorned with flowers, the whole see ppeared to me as a frightful vision: I could have persuade myself of its reality. I spoke to her nee more (being a high-caste woman she spoke the Hindoostane language,) and represented to her the horrible death she was about to suffer, and the long time she must continue in the most dreadful agony. I urged to her that it was no sudden or easy death by which she was to reach Paradise, but a protracted course of torture. She heard me out with calmness, thanked me for my intentions, which she admitted were good, but again repeated her intention so decidedly as to preclude any hope of saving her. I felt her pulse, and it was far calmet than my own at the moment I am writing. Mrs. E., (of whom I have often made honourable mention,) thinking her persuasions, as one of her own sex might avail, then went up to the wretched victim, and in the most earnest manner tried to dissuade her. She offered her a pension for life, and an honourable asylum in the Company's Territories. Among other inducements, intending it probably as an appeal to female vanity, Mrs. E. said she should be made a lady of, and have a palanquin to ride; she immediately answered, pointing to the pile. "ce humara palkee hy—that is my palanquin." The victim then performed various ceremonies, and prepared herself to jump on the pile, which was blazing to receive her. The flames had arisen to a great height, and they were feeding them with tar and faggots.

—I then addressed her for the last time; and told her no force should be used to keep her in the fire but conjured her if her resolution failed to jump out and run to me; that I was surrounded by my police men, and that I would bear her away from her cruel relations to a place of safety where they would never see her more. Her resolution was was not to be shaken .- She then distributed flowers and sweetmeats, gave me a piece of her dress, and having danced three times round the pile, threw herself in. At that moment the people shouted, the drums struck up, and if she uttered any cries I heard them not. She resolutely sat in the fire, apparently alive, for two or three mi-

Such is the description of a dreadful act that takes Last week, two vessels sailed from Dumfries for British America, with 75 and 80 emigrants. One ship was pursued by some sheriff's officers from Cumberland, with a writ against one of the passengers for debt. He was seized, but being a handsome young fellow, the women passengers immediately rescued him, and compelled the officers to quit the ship without him. The executors of the law, in their search for the debtor, found another man who had absconded, and left his wife and six children chargeable to the parish. Unfortunately, they had no warrant to arrest him, but the Ladies in this case assisting justice, compelled the villian, viet armis, to quit the ship, bidding him "gang hame to his wife and bairns." ib-

nutes, but moved only her hands occasionally.

ANECDOTES.

Jane M. C. an Irish girl, died of the yellow fever last fall in one of our great cities. At her death she gave the most decided evidence of her faith in Christ. She attended the Sabbath School in Ireland before she came to this country. She had to work hard to support her aged mother, and two younger brothers, & in order that she might learn her chapter, and at the same time get on with her spinning task daily, she would rest her Bible upon two iron spikes in the wall, and by this means having her book open before her, she both spun and committed at the same time. By the blessing of God accompanying the reading and rehearsal of God's Holy Word, she was led to discover that by nature and practice she was a poor lost sinner, and that she needed an Almighty Saviour to deliver her soul from the wrath to come. From the time our Lord was graciously pleased to enlighten her mind in the knowledge of his Beloved Son, the effect was very manifest in her life and conduct. On one occasion, when her mother sent Jane to the market to sell yarn, the purchaser, by mistake having over paid her, Jane did not discover this until she came home; having made the discovery, she said to her mother, the merchant gave me too much, it would be wrong of me to keep it; she went immediately in search of the man, and gave him the extra payment. When her relations would often invite Jane to go on a Saturday night to spend Sunday with them, while she was desirous of maintaining the friendship of her relations, she would not go to them till after Sunday, lest she should be prevented from attending the Sunday School.

When Oliver Cromwell entered upon the com mand of the Parliament's army against Charles, he ordered all the soldiers to carry a Bible in their pockets. Among the rest, there was a wild wicked young fellow, who ran away from his appren-ticeship in London for the sake of dissipation. This fellow was obliged to be in the fashion. Being one day ordered out upon a skirmishing party to at tack some fortress, he returned to his quarters in the evening without hurt. When he was going to bed, pulling the Bible out of his pocket he observed a hole in it.—His curiosity led him to trace the depth of this hole in his Bible; he found a bullet had gone as far as the eleventh chapter of Ecclesiastes, 9th verse. He read the verse,-" Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment."—The words were sent home upon his heart by the Divine Spirit, so that he became a very serious and firm believer in the Lord Jesus Christ, and lived in London many years after the civil wars were over .- He used deasantly to observe to Dr. Evans, author of the Christian Temper, that the Bible was the means of saving his soul and body too.

From the N. H. Repository. Mr. SHEPARD-A Committee was appointed by the General Association of New-Han

September last to publish in your paper "a plan of a conference of Churches adopted by the General Convention of this State toward. eral Convention of this State, together with such information and remarks as they shall think calculated to call the attention of the Association and Churches to the subject." The plan of conference of Churches is the following:

"Let the ministers of an Association agree, it they judge it expedient, to hold such a conference and appoint the time and place of meeting; and then request their several Churches, and the des titute Churches within their limits, to appoint, each of them, a brother to attend to the proposed conference. Let this Conference of Churches, when assembled, attend particularly to the state of religion in their respective Churches; give advice in cases submitted to them for this purpose; and devise and recommend measures for advancing the cause of the Redeemer at home and

For the Boston Recorder.

Every production of the celebrated GELLERT pears the marks of his talents and piety.-His Lectures in the University at Leipsic, and his Moral Characters, are replete with the pure sentiments of Christian ethics, delineated and enforced by the powers of a sublime genius, refined taste, and captivating eloquence. His Instructions from a Father to a Sen on his entering College, (lately published in this city,) do not, indeed, equal his larger works in these exalted qualities, but evince much good sense, and contain the most important advice, enjoined with all the fervor of parental affection and solicitude. The little tract only needs to be more known, to be adopted, by every considerate parent, as the sanction of that counsel which he would impress upon the heart of his son at the Academy or College; and will be earnestly recommended by all who wish that our youth should be well advised, and induced to adopt those principles for the regulation of their conduct which will render them discreet and good, respectable and happy, wise for time and for eternity.

QUESTION.

Is the present mode of conducting singing in our Churches, agreeable to a spirit of true devo-tion? The difficulty of the Querist consists chiefly in this—not that young people sing, but that the business is left entirely with them, and the church take no part in it as a Church. Some one qualified, will oblige a friend to devotional singing by furnishing an answer.

For the Boston Recorder.

DOMESTIC MISSIONARY SOCIETY. The Treasurer of the Domestic Missionary Society, acknowledges the receipt of the following sums since January last.

Donation from Hon. Ezra Starkweather, Do. from Mr. J. D. Whitney, Contribution from Females in Hadley to constitute Rev. John Woodbridge a Life

Member, by Mrs Charlotte Porter, 20 00 Donation from a Female Friend, rom people in Whateley, by Rev. Mr. Bates through Christian Depository, Dona. from two Friends in Rowe, thro' do. Collected at Monthly Concert in Westfield

by Rev. Mr. Kingsley, Collected at Monthly Concert in Middle Granville by Rev. Joel Baker, Contributed at the Sacrament in Williamsburgh, by Rev. Mr. Lord, 10 57

Contribution at Monthly Concert in Lee, by Rev. Dr. Hyde, Charity Box in Williamsburgh kept by Miss 6 00 M. Pomeroy, thro' the Hamp. Ch. Dep. Charity Box in South Hadley, kept by Mr.

E. Chapin, thro' the Hamp. Ch. Depos. S. STODDARD, Jr., Treasurer. \$67 62 Northampton, June, 1823.

For the Boston Recorder.

OBITUARY.

Died at Somers, N. Y., on the 13th June, Dr. ELIAS CORNELIUS, aged 65. In the war for independence Dr. Cornelius was a patriot and a sufferer. Though a youth of scarcely 20 years of age, and opposed by his nearest relatives who were friends to the British, he resolved to enlist himself in the service of his country. Quitting the place of his nativity on Long Island and being recommended by his instructor, Dr. Samuel Lathan, he came early in the year 1777 to New-York and obtained the Commission of Surgeon's Mate in the 2d Regiment of Rhode Island troops under the command of Col. Israel Angell. He had not been long in the army before he was taken prisoner by the British, who had gotten possession of the city, and was carried to the old Provost Jail. where he suffered incredible hardships till March, 1778, when with great courage and presence of mind he succeeded in making his escape. He immediately joined the army again and continued in it an active and respected officer till the close of 1781.

Dr. Cornelius was a rare instance of religious conversion in a camp. It was here that he received those impressions which laid the foundation for a Christian hope that he maintained to his death. At the close of the war he settled not far from his late residence, and was instrumental with a few others in collecting a Church and Society and building a house of worship, where he held the office of Deacon for nearly forty years.

Few physicians in the country have had so ex tensive and successful a practice. While in early life he had few advantages for gaining knowledge-yet such was his love of books and his diligence that he rose to very handsome attainments in his profession. His manners were affable and kind and such as greatly endeared him to his patients ;-at the same time, he displayed whenever occasion required it, a firmness and decision of character which few men have equalled.

He was a warm friend to the religious and cha ritable institutions of the, day as a proof of which, among other bequests of a benevolent nature, he iven \$100 to each of the following Societies: The American Bible Society, the American Education Society, the American Board of Commissioners for Foreign Missions, and the United Foreign Mission Society.—He has left a widow, one son (the Rev. Elias Cornelius of Salem, Mass.) and three daughters, together with a numerous circle of friends and acquaintance to regret his loss.

New Series of Religious Tracts. INCOLN & EDMANDS, Agents to the Evan-I gelical Tract Society, have published at one mill a page, The Happy Family; End of Time; Danger of Delay; Friendly Expostulations; Scripture Truths; Experimental Religion; Practical Religion; Faith Triumphant; Self-Examination; The Pious Orphan Boy; Religious Education; Alarm to the Thoughtless; Power of Conscience Appeal to Christians on Prayer; Religion in the Cottage; True Religion; Remarkable Conversion; History of a Convert; Life of Col. Gardiner; Traits of Early Piety.—Also, for sale at same price, Great Question answered; Fuller's Experience; Friendly Visit to the House of Mourning; Miss Sinclair's Letter on the Christian Faith.

Antiquities of the Jews, carefully compiled from authentic sources, and their customs illustrated from modern travels. By WILLIAM BROWN, D.D.

DWIGHT'S THEOLOGY.

SEVEN sets of the elegant first edition of this work, handsomely bound, being all which remain in the hands of the publishers, for sale by DAVID HALE, No. 7, Kilby-Street.

P. S. Some months will elapse before the second edition will be ready for delivery. June 21.

IMPROVED SCHOOL GEOGRAPHY. MADISON presents his respects to the Rev.

Dr. Morse and to his Son, with acknowledgements for the copies of the "New System of Geography Ancient and Modern," with which he has been favored.

He has not been side of the state of the state

He has not been able to give them a particular

examination. A very cursory one has left no doubt, that each will bear a very advantageous comparison with any similar compilations; whether its merits be tested by the materials and plan of the comparison with a literary execution. the work, or by its literary execution. "The General Views," particularly of the United States, and as amplified in the larger work must make it extremely interesting: and the sketch of "Ancient Geography" forms a supplement to the smaller one. The several maps in the atlas, have the appearance of more than ordinary neatness Mesers. Richardson & Lord,

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Gentlemen-I have examined with due care and attention, your late edition of Morse's Geo-graphy. I think the work, in every respect; well adapted to the use of schools, and most cordially recommend it to the American public.

With respect, yours truly, A. PARTRIDGE... Military Academy, Norucich, Vt. March 25, 1822. Letter from Samuel L. Milchell, M. D. daled New-York, May 21, 1823.

Messrs. Richardson & Lord-I have examined the late edition of Morse's Geography and Atlan as far as circumstances have permitted. It is a-greeable to find Dr. Morse, the father of our freedonian geography, yet occupied in an employment for which he is so well capacitated. Judicious epitomes of all the sciences are exceedingly useful, especially for young persons, and none per-haps more instructive than of that which gives the history of our planet, and of the relation it bears to the other parts of the system to which it belongs. Among other matters worthy of appro-bation in the book, are, the priority the author gives to our own country, the exercises on the same, and the abstract of the habitable globe as connected with ancient history. There is no doubt in my mind of its fitness to answer the pur-pose for which it was compiled, and by the aid of the maps to impart those general views which must precede an acquaintance with detailed

Letter from the Preceptor of Monson Academy, dated May 13, 1823.

Messrs. Richardson & Lord,-1 received not long since from you, a copy of Morse's School Geography, with a request to examine it. Previous to receiving this, it had been introduced into the Academy in this place, and I had had some oppor-tunity to become acquainted with the work. You will of course conclude that I consider it as among the best books of the kind that we have. I have taken some pains to compare it with others of a imilar design, and I do not hesitate to say, that in my opinion, this has the advantage over all ! have seen. The name of Morse undoubtedly stands at the head of the Geographers of this country. If others have been successful, they have owed their success in some degree, at least, to the mass of information which he has collected. No man I had supposed, would dispute his claim to the thanks of the public, both as having been the first to enter upon the subject, and as having accomplished more than any other person. He certainly has done well, and until some work other than what has appeared, is offered, I shall deem it my duty to make use of Morse's, as being among many that are good, decidedly the best.

Westfield Academy, April 30, 1823. I have examined with much interest and sati faction, Morse's New System of Geography, ancient and modern, and I consider it well worthy of the high commendation it has received. I deem it no disparagement to the excellent systems now in use, to say that it is superior to any; and I shall take measures to introduce it into the Actdemy at this place. I am yours respectfully,

PARSONS COOKE, Preceptor. Or The twenty-third edition of the above work accompanied with Ancient and Modern Atlasses, lately published and for sale by Richardson Lord, No. 75, Cornhill.

CHRISTIAN OBSERVER. UST received the Christian Observer, from the London Edition for February, 1823. CONTENTS.

Religious Communications .- Memoirs of Bossuet, Bishop of Meaux; on the original language of the New Testament; Scriptural Illustrations from Modern Travels, No. 3.; Family Sermons, No. 170 on John ix. 9; The social benefits of Christianity upon converted Heathen and Savages. Miscellaneous.—Letters written during a jour-ney through North America, (continued); on unit-

ing the offices of a Clergyman and Magistrate; of the lawfulness of Privateering; Missionary Hymb.

Review of New Publications.—Letters on Prejudice; Whateley on the use and abuse of Party.

Techniques of Party. Feelings; Original Memorials; Dr. Magee's Rapbse Primary Charge; Dr. Magee's Dubin

Primary Charge.

Literary and Philosophical Intelligence.-Great Britain; New Works; Duration of Human Life; English Language; Meteorological Reports; Apmal System; Portugal; Civil Code; India School for Natives; Doctors; Duelling; Queen of The bet; List of New Publications.

Religious Intelligence.—Present state of the Church of England; Planting the Cross at Most View of Public Affairs .- Foreign ;

Extraordinary Language of the Speech; Serilly of the Chambers; Reported Perfidy of the Government; Strong Feeling throughout Europe behalf of the Second Perfidence of behalf of the Spanish People; Spain; determine resolution of the Spanish Nation; Turkey-success of the Greeks; Turkish Despotism; Domestic; Meeting of Parliament; Speech; Endge. &c .- Answer to Correspondents.

hill-square, Boston, continue to receive subscriptions for this relief tions for this valuable work, and to allow a com pensation to agents to procure good names. June 28.

> REMOVAL. JOHN C. PROCTOR,

HAS Removed to the Store heretofore occup ed by the Messrs. Rices, corner of Ele-Street and Dock-Square, opposite his former stand where he has for sale a very extensive assorting of HARD WARE AND CUTLERY. Also, Sheet and Bar Lead, Cut and Wrose, Nails, Rifles, Muskets, Fowling Pieces, &c. kc. Likewise 100 boxes American Window Glass from 6—8 to 12—10.—500 boxes Bristol Cert Glass, 6—8 to 20—14.—Two tons Cast Ster English Blister and Tub Steel.

NOTICE.—The subscriber having been been bled so far to collect his concerns, as to able to meet the demands against him, read all those who have any, to call and received dues, and all those who are indebted, to a payment, at his usual place of business, he had been all the payments at his usual place of business, he had been all the payments are the payments and the payments are the payments and the payments are the payments ar Phillip's Buildings, Water-street, where he happy to attend to the orders of his friends stores, and stores for families, will be carefully up, and stores for families, will be care up, and seat to any part of the city free of a pense. He has now on hand, of superior quality. Olive Oil: Old Port Wine; Salmon Trost, kegs; White Wheat Flour; Peach Brandy; Whiskey; and Cognac Brandy.

10,000 pounds Twine;
3000 Gunny Bags:
100 gross Wine and Porter Bottles;
Prime Rice—Hemp Seed;
Velvet Corks, in small bales; Pine Apple Cheese, in boxes.

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